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CATALOGUE OF PALI MSS.

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BY

HERMANN OLDENBERG.

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# PALI MANUSCRIPTS

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## INDIA OFFICE LIBRARY.

### I.—THE SACRED LITERATURE WITH THE COMMENTARIES.

#### 1 (Phayre Collection).

Manuscript of the whole *Tipiṭaka* presented by the King of Burma.

The MS., written in the Burmese character, consists of 29 volumes, each of which, wrapped up in a piece of silk, is placed in a wooden box. Most of the single volumes contain the dates of Sakkarāj 1202 or 1203 (A.D. 1841–42). In correctness this manuscript far surpasses most of the MSS. written in Burma which I have seen. The contents of the single volumes are :

#### I. VINAYAPITAKA.

1. *Suttavibhaṅga* (first part). 195 leaves, signed with the Burmese letters ka—thi ; 8 lines.
2. *Suttavibhaṅga* (second part). 217 leaves (ka—dha) ; 8 lines (Bhikkhuvibhaṅga, fol. ka—to ; Bhikkhunūvibhaṅga, fol. ṭau—dha).
3. *Mahāvagga*. 249 leaves (ka—po) ; 8 lines.
4. *Cullavagga*. 181 leaves (ka—ṇāḥ and mū ; the leaves ta—mu are missing) ; 8 lines.
5. *Parivāra*. 213 leaves (ka—do) ; 8 lines.

#### II. SUTTAPITAKA.

6. *Dīghanikāya*. 360 leaves (ka—hāḥ ; the letters ba—bāḥ are omitted) ; 8 lines.
7. The *Mūlapaññāsaka* of the *Majjhimanikāya*. 219 leaves

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(k a-dha; the leaf kai has been repeated twice; two different leaves are signed nī); 8 lines.

8. The *Majjhimaṇṇāsaka* of the *Majjhimanikāya*. 234 leaves (ka-nū); 8 lines.

9. The *Upāriṇṇāsaka* of the *Majjhimanikāya*. 164 leaves (k a-dai); 9 lines.

10. The first three vaggas of the *Samyuttanikāya*. 264 leaves (ka-phāh); 10 lines.

11. The *Saḍḍatanavagga* (fourth vagga of the *Samyuttanikāya*). 192 leaves (ka-tāh); 8 lines.

12. The *Mahāvaggasamyutta* (fifth vagga of the *Samyuttanikāya*). 218 leaves (tha-khyā); 8 lines.

13. The first four nipātas of the *Anguttaranikāya*. 212 leaves (ka-dai); 10 lines.

14. The fifth to the seventh nipāta of the *Anguttaranikāya*, 211 leaves (ka-de); 10 lines.

15. The eighth to the eleventh nipāta of the *Anguttaranikāya*. 301 leaves (ka-ya); 9 lines.

16. Six of the small works composing the *Khuddakanikāya*, viz.:-

a. *Khuddakapāṭha*. 5 leaves (ka-ku); 9 lines.

b. *Uddāna*. 54 leaves (ka-nū); 9 lines.

c. *Itivuttaka*. 29 leaves (ka-gu); 9 lines.

d. *Suttanipāta*. 52 leaves (ka-nī); 9 lines.

e. *Vimānarattṭhu*. 34 leaves (ka-gau); 9 lines.

f. *Petarattṭhu*. 26 leaves (ka-gā); 9 lines.

17. Five of the small works composing the *Khuddakanikāya*, viz.:-

a. *Theragāthā*. 40 leaves (ka-ghī); 9 lines.

b. *Therīgāthā*. 19 leaves (ghu-nam); 9 lines.

c. *Buddhavamsa*. 32 leaves (nāh-je); 9 lines.

d. *Cariyāpitaka*. 13 leaves (jai-jhai); 9 lines.

e. *Dhammapada*. 14 leaves (ka-khā); 10 lines.

18. *Jātaka*, text without *Aṭṭhakathā*. 193 leaves (ka-tha); 9 lines.

19. Two identical copies of the *Mahāniddeśa*, both ending with the *Sāriputtasutta*. According to the dates given by

Subhûti in Childers's Dictionary, s.v. *niddeso*, this is only the first of two parts which compose the whole *Niddesa*, the second doubtless being the *Oullaniddeso*. See Journ. As. Soc. of Bengal, 6, 522.

a. 186 leaves (ka—tû); 9 lines.

b. 196 leaves (jho—mâh); 9 lines.

20. a. *Paṭisambhīdāpakaraṇa*. 198 leaves (ka—thû); 10 lines.

b. *Nettipakaraṇa*. 63 leaves (ka—ci); 10 lines. The subscription of this work places it among the sacred scriptures: ettāvata samattā nettiyā āyasmatā Mahākaccānena bhāsita bhagavatā anumoditā mūlasaṅgītiyaṃ saṅgītā ti. About the style and the contents of this work, see d'Alwis, *Introd.* xxiii. 105.

21. *Apadāna*. 244 leaves (ka—pī); 9 lines. (Therāpadāna fol. ka—thau, Therāpadāna fol. tham—pī.)

### III. ABHIDHAMMAPĪṬAKA.

22. *Dhammasaṅgaṇī*. 144 leaves (ka—thâh); 8 lines.

23. *Vibhaṅgappakaraṇa*. 186 leaves (ka—tû); 9 lines.

24. 314 leaves (ka—rî, the last letter being written by mistake for ri; one leaf has got the two signatures ba and bā); 8 lines. Contains:—

a. *Dhātukathā* (ka—ni).

b. *Puggalapaññatti* (ni—jha).

c. *Kathāvatthu* (jha—rî).

25. First part of the *Yamaka*. 291 leaves (ka—mi); 8 lines. Contains the *mūlayamaka* (ka—ko), the *khandhayamaka* (kau—gau), the *āyatanayamaka* (gaṃ—jah), the *dhātuyamaka* (jha—jhu), the *saccayamaka* (jhû—tau), the *saṅkhārayamaka* (taṃ—dhā), the *anusayayamaka* (dhi—mi).

26. Second part of the *Yamaka*. 171 leaves (mī—cyu); 8 lines. Contains the *cittayamaka* (mī—yî), the *dhammayamaka* (yu—vi), the *indriyayamaka* (vî—cyu).

27. *Dukapaṭṭhāna*. 188 leaves (ka—tai); 10 lines.

28. *Ṭikapaṭṭhāna*. 292 leaves (ka—mî); 10 lines.



29. *Dukatikapatṭhāna*. 260 leaves (ka—phai); 10 lines. Contains anulomadukatikapatṭhāna (ka—cha), anulomatika-dukapa. (châ—ti), anulomatikatikap. (ṭi—ṭhâ), anulomaduka-dukapa. (ṭhi—ṭhau), paccanīkadukadukapa. (ṭhaṃ—ṇe), anulomapaccanīkadukadukapa. (ṇai—dhai), paccanīkānulomaduka-dukapa. (dho—phai).

## 2.

Burmese MS., see the Burmese Catalogue, No. 3438.<sup>1</sup>

*Nissaya of the Pārājika*. Begins :—

anantakarupādhāraṃ vineyyadamaṇaṃ jinaṃ  
natvā sunipunaṃ dhammaṃ dakkhiṇeyyaṃ gaṇuttamaṃ |  
mahāaggabu(d)dhin nāmaṃ sabbarājūna pūjitaṃ  
bahu(s)utaṃ mahāpu(ñ)ṇaṃ saṅghassa parināyakaṃ |  
saddhamma(ṭ)ṭhitikāmehi santehi abhiyācito  
vinaye mandabuddhināṃ pāṭavatthāya nissayaṃ |  
pubbācariyasāhānaṃ avalambya vinicchayaṃ  
suvi(ñ)ṇeyyaṃ karissāmi tosayanto vicakkhaṇe |  
purātanesu santesu nissayesu pi tehi na  
linantarapadān' attho sakkā vi(ñ)ṇātave yato |  
sādhippāyaṇi ca sambandhaṃ vacanatthaṇi ca katthaci  
dassayanto karissāmi venayikamanoharaṃ |  
vinayapīṭake ṭhite sāsanaṃ suppati(ṭ)ṭhitaṃ  
mahussāhena yaṃ yassa taṃ nissāmenta sādhave ti |

The Pāli text is intermixed with the Burmese version.

The first phrases of the Pārājika, for instance (tena samayena buddho bhagavā Verañjāyaṃ viharati Nālerupucimanda-  
mūle mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhik-  
khusatehi) are given in the following way :—yena samayena  
āyasmato Śāriputtassa vinayapaṇi(ñ)attiyācanahetubhūto pari-  
vitakke udapādi tena samayena buddho bhagavā Verañcāyaṃ  
viharati Nālerupucimandamūle mahatā bhikkhusaṅghena  
saddhi pañcamattehi bhikkhusatehi | yena samayena yena  
kālena—āyasmato—Śāriputtassa—vinayapaṇi(ñ)attiyācanahe-  
tubhūto—parivitaṅko—udapādi—tena samayena tena kālena  
bhagavā—buddho—Verañjāyaṃ Verañjāya samāpe—Nāleru-

<sup>1</sup> Here and elsewhere, in referring to numbers of the Burmese Catalogue, those of the Catalogue formerly in use are meant. The MSS. in question are now referred to this Catalogue.

pucimandamûle—mahatâ—bhikkhusaṅghena—pañcamatthehi—bhikkhusatehi pañcasatapamâṇehi bhikkhuhi—saddhi—viharati . . . . vigato rañjo assâ ti ca veramjatthajâtan ti ca vividhehi rañjayatî ti ca veram abhibhavitvâ jâtâ ti ca vâkyam—*etc.* Afterwards no continuous Pâli text is given, but only the single words or small parts of the text with their version or paraphrase.

## 3.

Burmese MS., see Catalogue of Burmese MSS., No. 3427. Sakkaraj 1194=A.D. 1833.

Second part of the *Suttavibhaṅga*, Pâli text with Burmese Nissaya. Begins: namo, *etc.*, | âyasmanto—ime kho dve navutî pâcittiyâ dhammâ—uddesaṃ—âgacchanti—tena samayena—Sakyaputto—Hatthako—vâdakkhitto—hoti.

## 4.

Burmese MS., see Catalogue of Burmese MSS., No. 3436. Sakk. 1192=A.D. 1831.

Opening sections of the same second part of the *Suttavibhaṅga* (the sections referring to the Bhikkhusaṅgha).

## 5.

106 leaves, signed with the Burmese letters ka—jha; 9 lines; Burmese writing. Sakk. 1192=A.D. 1831.

Pâli text of the same sections of the *Suttavibhaṅga*.

## 6.

Burmese MS., see the Burmese Catalogue, No. 3437. Sakraj 1146.

The *Mahāvagga*, with Burmese Nissaya. Begins: namo, *etc.* | tena samayena tena kâlana—bhagavâ—buddho—Urûvelâyam—Nerañcarâya—najjâ nadiyâ—tire—bodhiruk-khamûle—abhisambuddho hutvâ—pathamaṃ—viharati—atha tasmi samaye—kho—bhagavâ—bodhirukkhamûle—sattâham—vimuttisukham—paṭisaṃvedi—ekapallaṅgena—nisîdi.

## 7.

Burmese MS., see the Burmese Catalogue, No. 3450.

Another copy of the same work.

## 8.

Burmese MS., see Catalogue of Burmese MSS., No. 3456. Sakk. 1195.

The *Cūlavagga*, with Burmese Nissaya. Begins : namo, *etc.* | tena samayena tena kâlena—bhagavâ—buddho—Sâvatthiyam—viharati—tena kho pana samaye—Paṇḍukalohitakâ—bhikkhû—attanâpi—bhaṇḍanakâarakâ—kalahakâarakâ—vivâ-dakâarakâ—bhassakâarakâ—saṅghe—adhikaraṇakâarakâ, *etc.*

## 9.

Burmese MS., see Catalogue of Burmese MSS., No. 3519.

First chapter of the *Kammavâcâ* collection, Pāli text with Burmese version and commentary.

Begins : namo, *etc.* |

âṇâtikkamato raṇṇo Yamavhânassa tâdino  
ṭhapetum arahantassa âṇâcakkam sudullabham |  
namasitvâ tilokaggayatindadhammarâjino  
pâdambujâmalam seṭṭham molaalisevitam<sup>1</sup> |  
racayissam' aham dâni âṇâcakkam yathâbalam  
ṭhapitam dhammarâjena nâthena puṇasirinâ |  
paṭhamam upajjham gâhâpetabbo, *etc.*

The subscription runs (fol. khau) : iti pañcappidhibalasam-annâgatena sâsanamahodayagapesinâ nânâratanaṇṇapâṭasâmi-bhûtena<sup>2</sup> imasmiṃ ratanaṇṇapûraavabhitanapuramhi abhûtabbâ-nam<sup>3</sup> mahâsuvannapâsâdânam sâmi-bhûtena devânamindato mâghavamhâ buddho bhavissatîti laddhavadanena dutiyam pi tâvatimsabhavanato orohitvâ imaṃ sariyakadhâtum imasmî râjamunicûlânâmikam cetiyamhi ṭhapanam karotîti<sup>4</sup> vatvâ tena dâtapabba sarirakadhâtunâ<sup>5</sup> ṭhapitassa tassa munindarâja-municûlânika (ṇi has been changed into mi)<sup>6</sup> mahâsuvannacetî-yassa dâyakabhûtena *Sîrisudhammarâjâmahâvipatînâmikama-hâdhammarâjena*<sup>7</sup> âyâjitena *Saddhammasîrinâmathereṇa* sâsa-nassa athâsityeka dvesahassakâle sakkarâjassa pana chādhi-

<sup>1</sup> kamolalisevitam, the text repeated with the Burmese version.

<sup>2</sup> vâta<sup>2</sup>, the repeated text.

<sup>3</sup> abhûtapubbânam.

<sup>4</sup> ṭhapitassa tassa munindarâja-municûlânika ṭhapani karohîti.

<sup>5</sup> dâyakabhûtena.

<sup>6</sup> mahâsuvannacetî-yassa.

<sup>7</sup> Sîrisudhammarâjâmahâvipatînâmikama-

kasahassakāle sampatte racitā sādhibbāyā saniddhānā Kammavācāya Mrammabhāsā.

10—16.

Manuscripts written in the square Pāli character on palm-leaves, which are prepared in the way described by Burnouf and Lassen, *Essai sur le Pāli*, 205. Only No. 10 is written on plates of ivory. The first and last leaves in most of these MSS. have no signature.

Parts of the *Kammavācā* collection.

10. 17 leaves (ka—khu); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: saṅgho itthannāmassa bhikkhuno itthannāmassa nāmasamuti dadeyya | esā utti (ñatti?) suṇātu me bhante saṅgho ayaṃ—

11. 18 leaves (cha—jū); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: sammata saṅghena itthannāmassa bhikkhuno nissayamuttasamuti khamati saṅghassa tasmā tuṇhi evam etaṃ dhārayāmi ti.

12. 9 leaves (kha—kho); 5 lines; Sakk. 1209. Beginning and ending are identical with the preceding MS.

13. 13 leaves (ka—kāḥ, the first leaf being without signature); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: gaṇabhojanam yāvataṭṭhacivaram yo ca tattha civarappādo (civaruppādo?) ti.

14. 15 leaves (ka—khi); 4 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: assamaṇo hoti asakyaputtiyo | tan te yāvajīvaṃ akaraṇīyaṃ | āma bhante | nibbānapaccayo hotu.

15. 11 leaves (khai—gū); 5 lines. Begins: yapi yo bhikkhu methunaṃ kammaṃ (dhammaṃ?) patisevati assamaṇo hoti asakyaputtiyo. Ends: suṇātu me bhante saṅgho ayaṃ itthannāmo bhikkhu saññācīkāya kuṭi katthukāmo asāmikam atthuddesaṃ so saṅgham kuṭivatthum o—

16. 12 leaves (ka—kāḥ); 5 lines. Begins: suṇātu me bhante saṅgho | ayaṃ itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji. Ends: abbhito saṅghena itthannāmo bhikkhu | khamati saṅghassa tasmā tuṇhi evam etaṃ dhārayāmi ti | kammavācam katvā abbhetaḥ.

## 17.

7 palm-leaves (ñā—ñe), prepared in a way similar to the preceding MSS., so that they have the appearance of sheet-iron plates; 7 lines; Burmese writing.

Part of the *Pātimokkha*. The MS. contains first the beginning of the work (p. 1-3, ed. Minayeff), then different short extracts, the end: uddiṭṭhaṃ kho āyasmanto nidānaṃ (p. 24, ed. Minayeff), etc. A part of the text is followed by a Burmese version.

## 18.

186 leaves, see Catalogue of Burmese MSS., No. 3442.

1. fol. *ka-kha* (9 lines; Sakkar. 1192): Text of the *Pātimokkha*.

Begins: *namo, etc.*

samaccani padipo ca udakaṃ āsanena ca  
uposathassa etāni puppakaraṇaṃ ti vuccati |  
chandhapārisuddhi utukkhānaṃ bhikkhugaṇaṇā ca ovādo  
uposathassa etāni puppakiccaṃ ti vuccati |

At the end of the Bhikkhupātimokkha follows (f. kâḥ) a short passage called in the subscription *Ovādapātimokkha*. It begins: khantī paramaṃ tapo titikkhā | nibbānaṃ paramaṃ vadanti buddhā | na hi ppajjito parāpaghātī. Then follow some passages, which the Burmese subscriptions show to be taken from the Parivāra, the Cūlavagga, etc.

2. f. *khā—ghaṃ* (ka—gau). 9 lines. Sakk. 1192. The *Pātimokkha*, Pāli text with Burmese translation.

Introduction: <sup>1</sup>

desakaṃ pātimokkhassa natvā buddhuttāmadhammaṃ  
(buddhaṃ—uttamaṃ—dhammañ ca B.)  
pātimokkham (pāmokkham B.) anavajjānaṃ pātimokkha-  
gataṃ saṅghaṃ |  
pātimokkhā ubhinnaṃ tu likkhissaṃ navaṇissayaṃ  
nātisaṅkhepavittāraṃ attāya mandabuddhinā |  
porāṇā nissayā kāmā yasmā panātisaṅkhepā  
kecātivittakā keci tasmā te mandabuddhinā |

<sup>1</sup> Readings which occur in the repetition of the text together with the Burmese version, are denoted by B.

na sakkâ dhâritum disvâ tam pubbe kâtukâmâya  
 satiya pi ca cintâya katokâsam alabbhitvâ  
 cîram okâsam esanto dān' okâsam labhitvâna |  
 âgatehi vibhaṅge tu sikkhâpadehi tampada  
 bhâjanivaṇṇanâh' eva (°nâhi ca B.) gaṇṭhi visodhanihi ca |  
 tallekhananayehi ca samsanditvâna sâdhukam  
 sodhetvâna viruddhañ ca pahâya adhikam padaṃ |  
 unakam pakkhipitvâna pâyuttanam nayehi ca  
 dvihi vâ tihi yuttesu pâṭhesu gayha sâsane |  
 sukhuccâraṇapâṭhañ ca katvâ sukhâvaṛaṇam (°dhâra-  
 ṇam B.)  
 nissayaṃ racayissan tam sam(m)â dhârentu sajjanâ |

The text begins: samajjani ca—padipo ca—âsanena—uda-  
 kañ ca—etâni cattâri kammâni—uposathassa—pubbakaraṇan  
 ti—vuccati akkhâtâni—chandapârisuddhi utukkhânam—bhi-  
 kkhugaṇanâ ca—ovâdo ca—etâni pañca kammâni—uposa-  
 thassa—pubbakiccan ti—vuccati akkhâtâni.

3-4. The Khuddasikkhâ. See No. 105.

### 19.

Burmese MS. composed of three different parts. See  
 Catalogue of the Burmese MSS., No. 3524.

1. 51 leaves, signed with the Burmese letters nî—jhû.  
 9 lines. Sak. 1127.

2nd part of the *Kaṅkhâvitaranî* in Pâli (comment. on the  
 Pâtimokkha by *Buddhaghosa*, see Westerg. Cat. p. 20). The  
 text begins in the explication of the 3rd Nissaggiya rule;  
 the end runs as follows (compare No. 45): Kaṅkhâvitaranîyâ  
 Pâtimokkhavaṇṇanâya bhikkhupâtimokkhavaṇṇanâ niṭṭhitâ ||  
 paramavisuddhabuddhiviriya-paṭiṇḍita-sīlākaraṇa-javama-  
 ddivâdiguṇasā-mudayasamudaya (sic) samuditena sakalasama-  
 yasamayantaragahanajjhogahanasamatthena pañāveyyattiya-  
 samanāgatena tipīṭakapariyattippabhede sâṭhakathe satthu-  
 sâsane appaṭiḥatāññā-kappabhāvena mahāveyyākaraṇena kara-  
 ṇasampattijanitasamukhaviniggaṭamadhurodānavacanāvaṇ-  
 nayuttana yuttavādinā vādivadena mahākavinā pabhinna-  
 ka-paṭisambhita-parivāre chaḷābhīṇāpaṭisambhidā-dippabhedagu-  
 ṇa-paṭiṇḍito uttarimanussadhamme suppaṭiṭṭhitabuddhinam

theravamsappadipânam therânam *Mahāvihāravāsinaṃ* ti alaṇ-  
kārabhūsitena vipulavisuddhabuddhinā *Buddhaghōsā* ti ga-  
ruhi gahitanāmaterena katā ayaṃ *Kaṅkhāvitaraṇi* nāma Pāti-  
mokkhavaṇṇanā ti.

2. 59 leaves, signed with the Burmese letters bha—lāḥ  
(fol. laṃ is missing). 9 lines.

Fragments of the *Kaṅkhāvitaraṇi* with Burmese Nissaya  
(sixth volume of the whole work), beginning in the 8.  
sikkhāp. of the Ovādavagga (Minayeff, p. 13), ending in the  
5. sikkhāp. of the Sahadhammikavagga (Min. p. 18). The  
Pāli text has considerably been altered for the purpose of  
the Nissaya.

3. Part of the *Khuddasikkhā*, see No. 106.

## 20. (Turnour Coll.)

269 leaves, signed with the Sinhalese letters ka—tho ;  
mostly 9 lines ; Sinhalese writing.

The *Dīghanikāya*. The last leaf contains an index of the  
single Suttas composing this collection. See the titles of the  
Suttas in Westergaard's Catalogue, p. 21.

## 21.

Burmese MS., see Catalogue of Burmese MSS., No. 3432.

First part ("sīlakkhāṇ") of the *Dīghanikāya*, beginning  
with the Brahmajālasutta and ending with the Tevijjasutta ;  
Pāli text with the Burmese version of the Mahāthera *Guṇava-  
taṃsaka*. Begins : namo tassa, etc.

nāmāṃ' ahaṃ pakāsantaṃ nibbuti amataṃ padaṃ  
apaṭipuggalaṃ buddhaṃ devasaṅghapurakkhitaṃ |  
mayā katena puñ(ñ)ena suttaṃ sukhāvahena ci (ca ?)  
sabbe upaddāve hantvā rajjissāmi yathābalaṃ |

I give here the beginning of the first Sutta, putting breaks  
for the Burmese passages.

bhante Kassapa—idaṃ Brahmajālasuttaṃ—evaṃ iminā  
ākārena—me mayā—bhagavato—sa(m)mukhā—suttaṃ (words  
with which Ānanda introduced at the first great convocation  
the proclamation of this Sutta)—bhante Kassapa—idaṃ Brah-

majālasuttam—me mayâ—bhagavato—sam(m)ukhâ—evam  
sutam (the same sentence is repeated still twice more)—ekam  
—samayam—bhagavâ—Rājagaham—antarâ ca—Nālantam  
Nālantassa—antarâ ca—mahakâ mahantena—bhikkhusaṅ-  
ghena—pañcamatthehi—bhikkhusatehi—saddhî—addhāna-  
maggapaṭipanno—hoti.

## 22.

Burmese MS., see Catalogue of Burmese MSS., No. 3496.

The *Mahāvagga* (Suttas 14–22) of the *Dīghanikāya*, Pāli text with the Burmese Nissaya by *Ariyālaṅkāra*. Begins :

mahāpuṇam namassitvā mahākāruṇikam jinam  
pūjayitvāna saddhammam katvā saṅghaṃ ca añjali |  
yam sīlakkhandhavaggassa adesayi anantaram  
mahāvaggam mahāpaṇ(ṇ)o mahākāruṇiko jino |  
racissam tassa nissayam |  
nātisamkhepavithharam paripuṇṇavinicchayam  
sambuddhasāsanatthāya sotūnam ṇāṇavaḍḍhanam |

bhante—Kassapa—idaṃ suttaṃ—me mayâ—bhagavato—  
samukhâ—evam etena ākāraṇena—sutam upalakkhitam—  
ekam—samayam—bhagavâ—Sāvatthiyam—Anāthapiṇḍi-  
kassa—ārāme—kārīto—Jetavane—karerikutikāram—viha-  
rati.

## 23.

Burmese MS., see Catalogue of Burmese MSS., No. 3433.

The *Pāṭikavagga* of the *Dīghanikāya*; Pāli text with the Burmese version by *Ariyālaṅkāra*. Begins :

vatthuttayam namas(s)itvā saraṇam sabbapāṇinam  
samāsenā raccissāham pātheyavagganissayam |

bhante Kassapa—idaṃ suttaṃ—bhagavato—santike—evam  
—me mayâ—sutam upalakkhitam—ekam—samayam—bha-  
gavâ—Mamallesu (*sic*)—Anupīyam nāma Mallānam—niggamo  
—atthi—tattha—viharati.

## 24. (Turnour Coll.)

376 leaves, signed with the Sinhalese letters ka—bhṛī;  
generally 8 lines; Sinhalese writing.



The *Sumaṅgalavilâsini*, Aṭṭhakathâ to the *Dīghanikâya*. The first stanzas of this introduction have been printed by Childers, Journ. Royal As. Soc. of Great Britain and Ireland, N.S. vol. v. p. 289; see also the translation by Turnour, Journ. As. Soc. of Bengal, vol. vi. p. 510. I give the text with all the blunders of the manuscript. Begins: namo, etc.

karuṇâsītalahaḍayaṃ paññāpajjotavihatamohatamaham  
 sanarāmaralokaguruṃ vande sugataṃ gativimuttaṃ |  
 buddho pi buddhabhāvaṃ bhāvetvā ceva sacchikatvā ca  
 yaṃ upagato gataṃ vande tam anuttaraṃ dhammaṃ |  
 sugatassa orasānaṃ puttānaṃ mārasenamathanānaṃ  
 aṭṭhannaṃ pi samūhaṃ sirasā vande ariyasaṅghaṃ |  
 iti me pasannamatino ratanattayavanditvānāmayaṃ puññaṃ  
 yaṃ suvihataṭṭāyo hutvā tassānubhāvena |  
 dīghassa dīghasuttaṃkitassa nipunassa āgamavarassa  
 buddhānubuddhasamvaṇṇitassa saddhāvahagunaṃ |  
 atthappakāsanatthaṃ aṭṭhakathā ādito vasisatehi  
 pañcahi yā saṅgītā ca anusaṅgītā ca pacchāpi |  
 Sīhalaḍīpaṃ pana ābhatātha vasinā Mahāmahindena  
 ṭhapitā Sīhalaḍhāsāya dīpavāsinaṃ atthāya |  
 anetvāna tato haṃ Sīhalaḍhāsaṃ manoramaṃ bhāsaṃ  
 tantinayānucchavikaṃ āronto vigatadosaṃ |  
 samayaṃ avilomento therānaṃ theravaṃsappadīpaṃ  
 sunipunavinicchayaṃ Mahāvihārādhivāsinaṃ |  
 hitvā punappunāgatam atthaṃ atthaṃ pakāsayissāmi  
 sujanaṃ ca tuṭṭhatthaṃ ciraṭṭhitatthaṃ ca saddhammaṃ |  
 sīlakathā dhutadhammā kammaṭṭhānāni ceva carī sabbāni  
 cariyāvidhānasahito jhānasamāpattivatthāro |  
 saddhā ca abhiññāyo paññāsamkalananicchayo ceva  
 bandhā (khandhā ?) dhātāyatanindriyāni ariyāni ceva cat-  
 tārī ||

saccāni paccayākāraḍesaṇā supārisuddhanipunānaya  
 avimuttā timaggā vipassanā bhāvaṇā ceva |  
 iti pana sabbāṃ yasmā Visuddhimagge mayā supārisuddhaṃ  
 vuttaṃ

tasmā hi bhiyyo na taṃ idha vicārayissāmi ||  
 majjhe Visuddhimaggo esa catunnaṃ pi āgamānaṃ hi  
 ṭhatvā pakāsayissaṃ tattha yathābhāsitaṃ atthaṃ |

icceva kato tasmâ tam pi gahetvâna saddhi me nâya  
atthakathâya vijânâtha Dîghâgamanissitaṃ atthan ti ||

tattha Dîghâgamo nâma sîlakkhandhavaggo mahâvaggo  
pâṭikavaggo tivaggato tivaggo hotiti suddato catuttimsa-  
suttasaṅgaho | tassa vaggesu sîlakkhandhavaggo âdi suttasu  
brahmajâlaṃ | brahmajâlassâpi | evam me sutan ti âdikam  
âyasmâtâ Ânandena paṭhamamahâsaṅgîtikâle vuttam nidâ-  
nam âdi |

Then follows the account of the first convocation. Con-  
clusion of the whole work :

ettâvatâ ca || âyâcito Sumaṅgalaparivenanivâsinâ thiragu-  
ṇena Dâṭhâsaṅghatheravaṃsatvayenâham<sup>1</sup> || Dîghâgamassa<sup>2</sup>  
dassabalaguṇaganaparidīpaṇassa atthaka thaṃ yaṃ ârabhiṃ<sup>3</sup>  
Sumaṅgalavilâsiniṃ nâma nâmena<sup>4</sup> sâram âdâya niṭṭhitâ esâ  
ekâsîtipamânâya pâliya bhâṇavârehi || ekûṇasatṭhimatto Visu-  
ddhimaggo pi bhâṇavârehi atthappakâsanatthâya âhamânam<sup>5</sup>  
kato yasmâ | tasmâ tena sahâyaṃ atthakathâbhâṇavâraṇṇa-  
nâya<sup>6</sup> suparimitaparicchiṇṇam cattâlisaṃ satam<sup>7</sup> hoti<sup>8</sup> | bhâ-  
ṇavârato esa mayam pakâsayantiṃ<sup>9</sup> Mahâvihârâdhivâsinaṃ<sup>10</sup>  
mûlatthakathâsâram âdâya<sup>11</sup> mayâ imam karontena yaṃ  
puññaṃ upacitaṃ tena hotu sabbo sukhî loko ti ||

Various readings of the following MS. : 1) dâdhânâgasam-  
ghaterena theravaṃsanvaye, 2) dîghogamavarassa, 3) ârabhi,  
4) the MS. adds sâhimahatthakathâya, 5) âgamânam, 6) °gaṇa-  
nâya, 7) °lisaṃsakam, 8) the MS. adds sabbavattâlisaḍhikasa-  
taṃ parimânam, 9) evam samayaṃ pakâsayanti, 10) °sinam,  
11) mûlakathakathâvârasamâdâya.

## 25.

Two volumes. The first has 60 leaves signed with the  
Burmese letters ka—nâh ; the second 76 leaves, signed ca—thu  
(the leaf ti is missing) ; 9 lines. Burmese writing.

Third part of the *Sumaṅgalavilâsini*, comprehending the  
commentary on the last 11 Suttas of the *Dîghanikâya*. The  
date is Sakraj 1133=A.D. 1772. The end of the MS. is  
followed by 14 blank leaves ; only the first page of the ninth  
contains the fragment of a Pâli text with Burmese version,

beginning :—adhammo ti—sammataṃ—tavoharati dhamma-sammatan ti—idāni—dhammo ti—samatam—dhammo ti—vicaranti—*etc.*

26. (Turnour Coll.)

393 leaves, signed with the Sinhalese letters ka—mḷi (one leaf has got the two signatures ce and cai) ; 8 lines on an average in the first, 9 in the second part of the MS. Sinhalese writing.

The *Majjhimanikāya*. The titles of the single Suttas composing this collection are given by Westergaard, Catalogue, p. 22.

27. (Turnour Coll.)

394 leaves, signed with the Sinhalese letters ka—mḷi ; on an average 8–9 lines. Sinhalese writing.

The *Papañcasūdanī*, Aṭṭhakathā of the *Majjhimanikāya*. See Westergaard, Catalogue, p. 24.

28.

45 leaves, signed with the Sinhalese letters ka—go ; 9 lines. Sinhalese writing.

The *Sāleyyasutta* (*Majjhimanikāya* 1, 5, 1) ; Pāli text with Sinhalese version and commentary. Subscription : Sāleyya-sūtraartthavyākhyānayai.

29. (Turnour Coll.)

463 leaves, signed with the Sinhalese letters ka—sā (the leaves ḍo, ḍau, ḍām are missing) ; generally 8–9 lines. Sinhalese writing.

The *Anguttaranikāya*. See on the division of this collection Westergaard, Catalogue, p. 29.

30. (Turnour Coll.)

320 leaves, signed with the Sinhalese letters ka—phu (one leaf is signed dau dām) ; on an average 8–9 lines. Sinhalese writing.

The *Manorathapûraṇī*, Aṭṭhakathā of the *Āṅguttaranikāya*. Not quite complete; the MS. ends in the tenth section. On the covering plate is written by mistake Saṃyuttakanikā.

The first ten stanzas of the introduction are (excepting the fifth) identical with the beginning of the introduction to the Sumaṅgalavilāsinī as given above, No. 24. The readings in which this MS. differs are:—1. °mohatamam 4. °vandana-mayam, savihatantarāyo hutvā. 5. ekadukāḍipatimaṇḍitassa Āṅguttarāgamavarassa dhammakathikapuṅgavānam vicitta-paṭibhānajanassa. 6. saṅgitā. 7. paṇa, °vāsīnam. 8. apānet-vāna, āropento. 9. sunipuna°, °vāsīnam changed into °vāsīnam. 10. ca dhammassa. Then follows:—

Sāvatthippabbutīnam naṅgarāṇam vaṇṇanā kathā heṭṭhā  
Dighassa Majjhimassa ca yā me attham vadantena |  
vitthārasena sudam vatthūni ca tattha yāni vuttāni  
tesam pi na idha bhīyyo vitthārakatham kathayissāmi |  
suttānam paṇa atthā na vinā vatthūhi ye pakāsayanti  
tesam pakāsanattham vatthūni pi dassayissāmi |

The following six stanzas are identical with the 11–16 stanzas of the above-quoted introduction; the various readings are: 11 °ṭṭhāṇāni ceva sabbāni—12 sabbā ca, khandhā-yatanindriyāni—13 °nipunā nayā vim°—14 paṇa, tasmā bhīyyo—15 pakāsayissāmi—16 kato yasmā tasmā, me tāya, Āṅguttaranissitam. —Then follows: tattha Āṅguttarāgamo nāma ekanipāto dukanipāto tikanipāto catukkanipāto pañca-kanipāto chakkanipāto sattakanipāto aṭṭhakanipāto navakani-pāto dasakanipāto ekādasakanipāto ti ekādasakanipātā honti suttato |

nava suttasahassāni pañca suttasatāni ca  
sattapaññāsa suttāni honti Āṅguttarāgame |

### 31.

322 leaves, signed with the Burmese letters to rai (there are two leaves with gū and two with ṭhau); 9 lines; Burmese writing. Sakkaraj 1172=A.D. 1811.

First part of the *Manorathapûraṇī*, nipātas 1–3.

## 32.

21 leaves, signed with the Sinhalese letters ka—khu ;  
8 lines on an average ; Sinhalese writing.

The *Dhammapada*.

## 33.

Burmese manuscript ; see Catalogue of the Burmese MSS.,  
No. 3440.

Part of the *Aṭṭhakathā* of the *Dhammapada*.

The text with Burmese Nissaya. Begins (v. 76 Fausb.) :  
nicini va pavattānan ti imaṃ dhammadesanaṃ satthā Jeta-  
vane viharanto āyasmantaṃ—Rādhama—ārabba—kathesi—  
so — gihikāle—Sāvatthiyaṃ—dukkabrahmaṇo—ahosi kira,  
*etc.*—The MS. ends at v. 156.

## 34.

293 leaves, signed with the Burmese letters ka—mu ;  
on an average 10 lines ; Burmese writing. Sakraj 1178=  
A.D. 1817.

*Jātakassa atthavaṇṇanā*, beginning with the dukkanipāta  
(Rājovādajātaka), ending with the pañcanipāta (Kapota-jātaka).

## 35.

17 leaves, signed with the European numbers 1–17 ; 8–7  
lines ; Sinhal. writing.

The first six *Jātakas* of the sattanipāta (kukkujāt.—da-  
sannakajāt.), together with the atthavaṇṇanā.

## 36.

65 leaves, signed with the Burmese letters ka—cū (written  
by mistake for cu) ; 9 lines ; Burmese writing. Sakraj  
1153=A.D. 1792.

The *Mahāvessantarajātaka*, the last in the whole collection,  
with the atthavaṇṇanā.

## 37.

26 leaves, signed with the Burmese letters ka—gā ; 9 lines ;  
Burmese writing.

The *Mahājanakajātaka*.

## 38.

22 leaves, signed with the Burmese letters ka—khau ;  
9–8 lines ; Burmese writing. Sakk. 1152=A.D. 1791.

The *Nemiyajātaka*.

## 39.

38 leaves, signed with Cambodjan letters jya—tâ (written by mistake for tyâ ; the last leaf is not signed ; the signature jhyû is omitted).

A *Jātaka*. Subscription : Candakumâjâtakaṇṇa (?) paripuṇa. Begins : paṇḍabhisīyāsīdubbaṇaṭi. idaṃ satthā Jeta-vane viharanto Pañcācāram ārabba kathesi | ekadivasamhi bhikkhu, etc.

## 40.

11 leaves, signed with the numbers 1–4 and 1–7 ; 8 lines ; Sinhalese writing.

The first 4 leaves contain the text of the following 6 short Suttas :

- 1) nauññātabbasutta.
- 2) jarāmarasutta (begins 2, 2).
- 3) attāpiyasutta (2, 7).
- 4) pamādasutta (3, 2).
- 5) appamādasutta (3, 8).
- 6) aputtakasutta (3', 7).

The following 7 leaves contain explanations on these Suttas.

## 41.

6 leaves, the first five being signed with the numbers 1–5 ; 8–7 lines ; Sinhalese writing.

The text of a Sutta, beginning : ekaṃ samayaṃ bhagavā Vesāliyaṃ viharati Ambapālivaṇe tatra kho bhagavā bhikkhū āmantesi bhikkhavo ti bhadante ti te bhikkhū bhagavato paccassosum bhagavā etad avoca aniccā bhikkhave saṃkhārā addhuvā bhikkhave saṃkhārā anassāsikā bh. s.—The text ends f. 4, 6 ; the end of the MS. contains explanatory remarks, taken probably from the aṭṭhakathā.

## 42.

139 leaves, signed with the Sinhalese letters ka—jhai (cu is omitted); 8 lines; Sinhalese writing.

*Vimānavatthuvannanā*, commentary on the *Vimānavatthu* (see Westergaard's Catal. p. 65), the sixth part of the *Khuddakanikāya*, by *Ācariyadhammapāla*.

Begins (compare the introduction to the *Paramatthadīpanī*, Westergaard Cat. p. 35): *namo, etc.*

mahākārunikaṃ nāthaṃ ñeyyasāgarapāraguṃ  
vande nipuṇagambhīraṃ vicitrānayaadesanaṃ |  
vijjācāraṇasampannā yena nīyyanti lokato  
vande taṃ uttamaṃ dhammaṃ sammāsambuddhapūjitaṃ |  
sīlādiguṇasampannā t̥hito maggaphalesu yo  
vande 'haṃ ariyasāṅhaṇ taṃ puññakkhettaṃ anuttaraṃ |  
vandanā arahataṃ puññaṃ iti yaṃ ratanattaye  
hatantarāyo sabbattha hutvā 'haṇ tassa tejasā |  
devatāhi kataṃ puññaṃ yaṃ yaṃ purimajātisu  
tassa vimānādīphalasampattibhedato (*sic*) |  
pucchavasena yā tāsāṃ vissajjanavasena ca  
pavattā desanā kammaphalapacchakkhākāriṇī |  
Vimānavatthu icceva nāmena vasino pure  
yaṃ Khuddakanikāyasmiṃ saṅgāyimsu mahesaye |  
tassāsamañ ca lambitvā porāṇayakathānayaṃ (porāṇa-  
t̥thak°!)

tattha tattha nidānāni vibhāvento visesato |  
suvisuddhaṃ asaṅkiṇṇaṃ nipunatthavinicchayaṃ  
*Mahāvihāravāsīnaṃ samayaṃ avilomayaṃ* |  
yathābalaṃ karissāmi atthasaṃvaṇṇanaṃ subhaṃ  
sakkaccaṃ bhāsato taṃ me nisāmayatha sādhave taṃ (*sic*) |

I extract from the introduction the following passage about the contents of the *Vimānavatthu* (fol. kā): idaṃ hi Vimānavatthum duvidhena pavattaṃ pucchavasena vissajjanavasena ca | tattha vissajjanagāthā tā hīdevatāhi bhāsītā pucchāgāthā pana kāci bhagavato bhāsītā kāci Sakkādīhi kāci sāvakehi kāci therehi | tatthāpi yebhuyyena so yese kappā sata-sataṃ sahaśśādhikaṃ ekaṃ asaṃkheyyaṃ buddhassa bhagavato aggasāvakabhāvāya puññāna sambhāre sambharanto

anukkamena sāvaka-pāramiyo pūretvā chalabhiññācatupaṭi-sambhidādiguṇavisesaparivāraṣa sakalassa sāvaka-pāramiñā-nassa matthaṭaṃ patto dutiyo aggasāvakaṭṭhāne tṭhito iddhi-mantoso ca bhagavato etadagge tṭhapito āyasmā *Mahāmoggallāno* tena bhāsitaṃ bhāsanto (changed into bhāsantaṃ) tena ca paṭhamam tāva lokahitāya devacārikam carantena devaloke ve devatānam pucchānavasena puna tato manussalokam āgantvā manussānam puññaphalassa paccakkhakaranattham pucchā-vissajjanam ca ekajjham katvā bhagavato pavedetvā bhikkhūnam bhāsitaṃ sakena pucchānavasena devatāhi tassa vissajjana-bhāsitaṃ pi Mahāmoggallānattherassa bhāsitaṃ evam evam bhagavatā therehi devatā pi ca hi ca (*sic*) pucchāvasena ca devatāhi tassā vissajjanavasena tattha tattha bhāsitaṃ. pacchā dhammavinayam saṅgāyantehi dhammasaṅgāhakehi ekato katvā *Vimānavatthu* icceva saṅgham āropitaṃ.

As a sample of these stories I give the Caṇḍālīvimāna with the introductory part of the vaṇṇanā (the text of another Vimānavatthu without the introduction of the commentary has been printed by Minayeff, Pāli grammar, pp. xix-xxiv of the Russian ed.).

Fol. khaḥ': *caṇḍālī van(da) pādānti caṇḍālīvimānam* kā up-patti | bhagavā Rājagahe viharante paccusavelāyam buddhā-cinṇam mahākaruṇāsamāpatti samāpajjitvā vuṭṭhāya lokam olokento addasa tasmim yeva namgare caṇḍālāvāte santim ekam mahallikam caṇḍalim khīṇāyukam nirayasamvattanikam c' assā kammam upatṭhitam mahākaruṇāyā samussāhitamā-naso saggasamvattaniyam kammam kāretvā ten' assā niray-uppattim nisedhetvā sagge patitṭhāpessāmi cintetvā bhikkhu-saṅghena saddhim Rājagaham piṇḍāya pāvīsi ti tena ca sama-yena sā caṇḍālī daṇḍam olubbha nagarato nikkhanti bhaga-vantam āgacchantam disvā abhimukhī hutvā atṭhāsi bhagavā pi tassāgamanam nivārento viya pureto atṭhāsi atṭhāyasmā Mahāmoggallāno satthu cittam ūtatvā tassā ca āyuparikkhaya bhagavato vandanam niyojento |

caṇḍālī vanda pādāni Gotamassa yasassino  
tam eva anukampāya atṭhāsi isisuttamo |  
abhippasādehi manam arahantamhi tādino  
khippam pañjalikā vanda parittam tava jīvikam |



coditā bhāvitatte sarīrantimadhārīnā  
 caṇḍālī vandi pādāni Gotamassa yasassino |  
 tam ena avadhibhāviṃ caṇḍālīṃ pañjalīthitaṃ  
 namassamānaṃ sambuddhaṃ andhakāre pabhaṃkaraṃ |  
 khīṇāsavaṃ vigatarañjaṃ atejaṃ ekaṃ araṇṇamhi maho  
 nisinnaṃ  
 deviddhipattā upasamkamitvā vandāmi taṃ vira mahā-  
 nubhāvā |  
 suvaṇṇavaṇṇā jalitā mahāyasaṃ vimānaṃ oruyha aneka-  
 cittā  
 parivāritā accharāsaṃgaṇaṇa kā tvaṃ subhe devate  
 vandase mhaṃ |  
 ahaṃ bhante caṇḍālī kāyavīreṇa pesitā  
 vandiṃ arahato pāde Gotamassa yasassino |  
 sāhaṃ vanditvā pādāni cutā caṇḍālayoniyo  
 vimāna sabbato bhattaṃ uppannamhi nandane |  
 acharānaṃ sataṣaṇṇaṃ purakkhatvāna tiṭṭhati  
 tāsāhaṃ pavaraṃ seṭṭhā vaṇṇena sasāyukā |  
 pahutakalyāṇā sampajāṇā patissatā  
 muniṃ kārūnikaṃ loke tamam bhanteva vanditvātum  
 āgatā |  
 idaṃ vatvāna caṇḍālī kataṃnū katavedini  
 vanditvā arahato pāde tatthevantaradhāyati ||

*Various readings.* The commentary : C., the Burmese MS.,  
 n. 1, 16 e : B.

1. caṇḍālī B.—The commentary, after having explained isis' uttamo, gives the var. reading isisattamo, and so reads B.
- 2. tādine B.—jīvitam C., jivitaṃ B.—3. moditā bhāvitattena C., cotitā bhāvitattena B.—°dhārīnā C.B.—4. enaṃ C., enaṃ B.—avadhī gāvī C., avadhi gāvi B.—pañjalīṃ C., añcalī B.—5. vitarajam anejaṃ B.—raho nis° C.B.—vīra C.—6. āruyha C.—ganena C, gaṇena B.—mamanti C, mamaṃ B.—7. bhaddante B.—tassā therena B, tayā vīreṇa C.—8. °yoniya C.B.—vimānaṃ sabbato bhaddaṃ C.B.—upasannamhi B.—9. acchārānaṃ sataṣaṇṇaṃ purakkhitvā maṃ tiṭṭhanti B.—tāsāhaṃ C.B.—yasaṣāvutā C, yasassāyunaṃ B.—10. pahūta-kalyāṇasampajāṇapattissatā C., bahutakata-kalyāṇā sampajāṇā

patissutâ B.—tam bhante vanditum âgatâ C.B.—11. vandetvâ B.—antaradhâyathâ ti C.

## 43.

89 leaves, signed with the Sinhalese letters ka—dî (leaf nai is missing); 8 lines; Sinhalese writing.

*Petavatthuvannaṇā* (*Paramatthadīpanī*), commentary on the seventh part of the Khuddakanikāya, similar to the preceding work and composed by the same author. The introduction is almost identical with the introd. to the Vimānavatthuvannaṇā (2 °sampannam, tam anuttaram, 3 °sampanno; 'ham is omitted, 4 vandanam janitam puññam, 5 petehi ca katam kammam yam yam purimajâtisu petabhāvavahattam tehi phalabhedato, 6 pakāsayanti buddhānam desanāyā vissesato samvegajananī kammaphalam paccakkhakārini, 7 Petavatthū ti nāmena supariññātavattukā yam, etc., mahesayo, 8 tassākammāvalambitvā porānatthakathānayam, 10 sakkaccabhāsato).

## Conclusion :

ye te petesu nibbattā sabbadukkaṭaṭakārino  
yehi kammehi tesaṃ tam pāpakam kaṭukapphalam |  
paccakkhato vibhāventi pucchāvissajjanehi vā  
desanāniyameneva sattasamvega vadḍhati |  
yam kathāvattukusalā supariññātavattukā  
*Petavatthū* ti nāmena samgāyimsu mahesayo |  
tassattham pakāsetum porānatthakathānayam  
nissāya yā samāradhā atthamsamvannaṇā mayā |  
yā tattha paramatthānam tattha tattha yathāraham  
pakāsanā *Paramatthadīpanī* nāma nāmato |  
sampattā parinīṭṭhānam anākulavinicchayo  
sapaṇṇārasamattāya pāliyo bhānavārato |  
iti tam samkhārontena yaṃ tam adhigatam mayā  
puññam assānubhāvena lokanāthassa sāsanaṃ |  
ogāhetvā visuddhā ca sīlādipaṭipattiyā  
sabbe pi dehino hontu vimuttirasabhāgino | etc.

*Vadattitthavihāravāsīnā* muṇivarayatinā bhadantena *Ācariyadhammapālena* katā Petavattusamvannaṇā samattā ti.

It is evident that the commentary on the Theragāthā de-

scribed by Westergaard, Catal. p. 35, belongs to the same author.

The Petavatthus are stories similar to the Vimānavatthus, treating of the offences for which men have been reborn in the Peta world.

The titles of the single stories are given thus in this MS. :  
 Khentupamāpetavattuvaṇṇanā (ends f. ki')—Sūkarap. (kī)—  
 Pūtimukhap. (ku)—Piṭṭhadhītalikap. (kū)—Tirokuḍḍap. (kḷi')—  
 Pañcaputtakhādakap. (kḷi)—Sattaputtakhādakap. (ke')—  
 Goṇap. (ko)—Mahāpesakārap. (kau)—Khalātiyap. (kaḥ')—  
 Nāgap. (khi)—Uraṅgajātakavatthuv. (khu)—Saṃsāramoca-  
 kap. (khṛi)—Sāriputtattherassa mātu p. (khḷi)—Mattāp. (khai')—  
 Nandāp. (kho)—Caṇḍakuṇḍalip. (kho')—Kaṇhap. (khām')—  
 Dhanapālap. (ga)—Cūlaseṭṭhip. (gi)—Aṅkurap. (gai')—  
 Uttaramātu p. (gau)—Suttap. (gaḥ)—Kaṇṇamuṇḍap. (ghi)—  
 Ubbarip. (ghu')—Abhijjhamānap. (ghṛi')—Sānuvāsip. (ghe')—  
 Rathakārap. (gho)—Bhusap. (ghau)—Kumārap. (ghaḥ)—  
 Serinip. (ṇa)—Migaluddap. (ṇā)—Dutiyaluddap. (ṇā')—  
 Kūṭavinicchayikap. (ṇi')—Dhātuvivāṇap. (ṇi')<sup>1</sup>—  
 Nandikap. (ṇām')—Revatip. (ṇām')—Ucchup. (ca')—Kumā-  
 rap. (cā)—Rājaputtap. (ci')—Gūthakhādakap. (cī)—Gaṇap. (cī')—  
 Pāṭaliputtap. (cu')—Ambap. (cū')—Akkhadurakkhap. (cṛi)—  
 Bhogasamharap. (cṛi')—Setṭhiputtap. (cṛi')—Setṭhi-  
 kūṭasaḥassap. (cli').

## 44.

Burmese MS., see Catalogue of Burmese MSS., No. 3463.

*Suttasaṅgaha.* The badly written and much corrupted introduction runs thus (by B., I designate the readings of the text repeated together with the Burmese version) :

suttam suttam munindāham (aḥam—munindañ ca B.) sutta-  
 saṅgahapāliya  
 anekavoraka (°vorikaṃ B.) attham dīpento desakehi ca |  
 vanditvā yācito nātham dhammadīpakabhikkhunam  
 manam udāharam netvā dīpessam appakam ida |

<sup>1</sup> Here are to be inserted : Ambasakkharap. and Serisakap., which titles are missing probably by the loss of fol. nai.

âdippâyaṃ (adh° B.) manorammaṃ sundharaṃ (sund° B.)  
mana tosayāṃ  
pitivivaḍḍhanaṃ dīpaṃ saccānaṃ dassakaṃ mudu |  
sakkaccaṃ taṃ sunantu ve dhammadipakatheravā  
ayañ ca me jane tosaṃ desentānaṃ hi tediya (bhediyya B.) |

The work is a large anthology made from the Suttas, Vimānavatthus, etc. The single words or small sections of the text are followed by the Burmese version or paraphrase.

## 45.

Burmese MS., see Catalogue of Burmese MSS., No. 3462. Sakk. 1186=A.D. 1825.

*Aṭṭhasālinī*, *Aṭṭhakathā* on the *Dhammasaṅgani*, Pāli and Burmese. The very corrupt subscription runs thus (compare No. 19) :—

paramavisuddhasaddhāviriya-paṭipāṇḍitena silavâcârajjava-  
maddavâdiguṇasamudayasamudhitena sakasamayasaṃmayanta-  
ragahaṇasamatthena paññaveyyattiyyasaṃannâgatena tipiṭa-  
kappariyattippabhede sâṭhakathe satthu sâsane appaṭitañña-  
ñāṇappabhāvena mahāveyyākaraṇena karaṇasampattijānitasu-  
khaniggatamadhurodānavacaninelāvannaṃyuttana yuttamut-  
thavādi vādivarena mahākavinā mahātherena pabbhinnaṃ-  
paṭisambhīdāparivāre chālābhiññādiguṇapaṭimaṇḍitena uttari-  
manussadhamme suppaṭiṭṭhitabuddhīnaṃ theravaṃsappadī-  
pānaṃ *Mahāvihāravāsinaṃ* therānaṃ vaṃsālaṅkārabhūtena  
vipūlavisuddhabuddhīnā *Buddhaghosa* ti guruhi gahitaṇāma-  
teyyena mahātherena *Aṭṭhasālinī* nāma ayaṃ Dhammasaṅga-  
hāṭhakathā katā yāvayattakaṃ kālāṃ visuddhacittassa tādīno  
loka-jēṭṭhassa mahesino buddho ti nāmaṃ pi lokamhi tiṭṭhati  
tāvataṭṭakakālāṃ ayaṃ Dhammasaṅgahāṭhakathā lokasmiṃ  
lokaniddharaṇesinaṃ kulaputtānaṃ pañāsuddhiyā nayaṃ  
dassenti tiṭṭhatu. *Aṭṭhasālinī nāma samattā*.

Kusannāmassa nagarassa purattimāpadesake  
sāsanarūḷhabhūtaṃ adbhaya-  
Neratiyayaḡāmassa pacchimāṃ isanissite  
uttarasmi disābhāge ṭhāne pañcadhanussate |

gamanāgamanasampanne *Maṇiratananāmake*  
 alaye puṇanippatte santāsane tibhummake |  
 bahuggaṇavācakena atigambhirabuddhinā  
 ādimh' ariyasaddena *Alaṅkāra* ti nāminā |  
 mahātherena yuttena āhāpetvāna sabbaso  
 sādhakāna (sāvakānaṃ, the repetition with the Burmese  
 version) vācanañ ca antarā antarakkhaṇe |  
 ekādikāṃ sattatiñ ca dvisataṃ dvisahassakāṃ (dvisatasa-  
 hassakañ ca, the repetition)  
 vasaṇajhānaṃ (vassasaṇjha nāma, the repetition) vasena  
 sampatte jinasāsane |  
*raḍiko* nissayo ayaṃ Aṭṭhasālinīnāmako  
 munisāsanañ ca buddhiyā—caravato <sup>1</sup>  
 yathā anantarāyena niṭṭhito nissayo ayaṃ  
 hontv ānantarāyenevaṃ sukhīṇo sabbapāṇino | *etc.*

The work begins :

namo *etc.* | kāmāvacarakusalaṃ — dassetvā — idāni — rūpā-  
 vacarakusalaṃ — dassetum — katame dhammā kusalā tiādi  
 vacanaṃ—

46.

443 leaves, signed with Burmese letters. 6 lines. Burmese writing. Sakk. 1120=A.D. 1759.

The Pāli text of the *Vibhaṅga*. The appearance of this MS. and the style of writing are much older than the average of Burmese MSS. A large number of leaves is missing, and the order of the extant leaves is disturbed. The leaves are placed now in the following order : jhāḥ—cha, gha—cāḥ, ṭhaḥ—ṭa, ṇa—ṇāḥ, ḍa—ḍu, ḍha, ḍāḥ—ḍū, ḍhā—ḍhaḥ, ṇa—bhāḥ (tāḥ is placed between tā and ti), mai—ma, mo—māḥ, ya—lu, sāḥ—va, lāḥ—lū, ka, khāḥ, lāḥ—la, aū—aa, aṃ—ae, haṃ—ha, kya—ghyaṃ. Then follow 36 leaves (ka—gāḥ) containing another copy of the beginning of the work.

47.

Burmese MS., see Catalogue of Burmese MSS., No. 3451. Sakk. 1189=A.D. 1828.

<sup>1</sup> From this line only these words are extant intermixed with the Burmese version.

*Commentary* on the *Vibhaṅga*, Pāli and Burmese, called by the author in the introduction, aṭṭhavaṇṇanā porāṇaṭṭhaka-thānayā. I quote the following stanzas from the introduction (compare No. 105):

viñātu 'ttho na sakkā hi sante pi pubbanissaye  
sukhena mandapaññehi racayayissām' ahaṃ navam |  
nâtisaṅkhepavittthāraṃ nissayaṃ mativaḍḍhakam  
sikkhākāmena yatinā yācito *Candamañcunā* |

After the introduction the commentary begins (f. ko'-kau):  
pañca kkhandhā | rūpakkhando | pa | suttantabhājanīyam  
nāma—

48.

Burmese MS., see Catal. of the Burm. MSS., No. 3467.

Burmese Nissaya of the *Yamaka*. The Pāli text is given only in very deficient extracts and quotations. Each Yamaka forms a volume, excepting the Âyatana and Dhâtuyamakas, which are combined in one volume. Two volumes are premised as an introduction to the principal work, the first inscribed *Mâtikānayatvai* (Burmese treatise with few Pāli quotations), the second *Dhâtukathānayatvai*, being a Pāli-Burmese Nissaya of the third volume of the Abhidhamma-piṭaka.

49.

Burmese MS., see Catal. of the Burm. MSS., No. 3468.

First part of the same work, ending with the Saccayamaka, without the two premised volumes mentioned above.

50.

73 leaves; 8 lines; Burmese writing. Sakk. 1140=A.D. 1779. The manuscript contains two works:

1. fol. ka-kham (the letter khe has been put twice): the *Abhidhammatthasaṅgaha*. Subscription: *Anuruddhācariyena racitaṃ Abhidhammatthasaṅgahaṃ nāma pakaraṇaṃ samatthaṃ niṭhitaṃ*.

Chapters (pariccheda) of this treatise:

f. kī cittasaṅgahavibhāga—f. ke cetasikaṅga(ha)vibhāga

—f. ko pakinnakasaṅga(ha)vibhāga—f. kam' vidhisāṅgahavibhāga—f. khā' vidhimuttasaṅgahavibhāga (“niṭhito ca Abhidhammatthasaṅgahe sabbathā pi cittacetasikaṅgahavibhāgo”)—f. khî rūpasāṅgahavibhāga—f. khe 2 samuccaya-  
saṅgahavibhāga—f. khai paccayaṅgahavibhāga—f. kham  
kammaṭhānaṅgahavibhāga.

2. fol. gu-chu. The *Dhātukathā*, third part of the Abhidhammapiṭaka.

## 51.

The fourth part of No. 55, fol. chû-jha. Sakk. 1168.  
The *Abhidhammatthasaṅgaha*.

## 52.

Burmese manuscr., see Catal. of Burm. MSS., No. 3466.

The *Abhidhammatthasaṅgaha* with Burmese Nissaya by  
*Aggadhammālaṅkāra*.

## 53.

Burmese manuscript, see Catal. of Burm. MSS., No. 3504.  
Sak. 1149=A.D. 1788.

The *Abhidhammavibhāvanī*, commentary on the *Abhidhammatthasaṅgaha*, by *Sumaṅgalācariya*; text with Burmese Nissaya by *Ariyālaṅkāra*.

The greater part of the introduction is identical with the introduction of the Nissayas of the Vibhaṅga (No. 47) and the Khuddasikkhā (No. 105). The introduction ends:

*Sumaṅgalācarirena Abhidhammavibhāvani*  
tīkā yā racitā tassā sante pi pubbanissaye |  
mandapañehi sotūhi na sakk' atto hi jānitu  
paramattaññukāmehi bhikkhūhi abhiyācito |  
nāṭisaṅkhepavittāraṃ racissaṃ (navanissayaṃ)  
jinasāsanavaḍḍhattaṃ paripunṇavinicchayaṃ |

Among the blank leaves which follow the end of the work, are two written pages. The first, signed with the Burmese letter ka, contains the interesting beginning of a commentary on *Kaccāyana's* grammar:

namo *etc.*

jītamārāṭikam buddham dhammam mohavidhamsakam  
vanditvā uttamam saṅgham *Kaṇḍiyanāṇ* ca vaṇṇitam |  
*Kaṇḍiyanassa* bhedā 'haṃ sabbayogam yathārahaṃ  
sotujanānaṃ atthāya pavakkhāmi samāsato |  
kasikammādinā byāpārena dippati yo pitā  
iti Kaccassa putto *thu* tassa Kaccāyano mato |  
teneva katasattam pi Kaccāyanan ti ñāyati  
Kaccāyanass' idam sattam timinā vacanattatho | *etc.*

The second of these leaves contains the beginning of the fourth part of the Kammavācā collection (namo *etc.* suṇātu me bhante saṅgho idam saṅghassa kathinadussam uppannam *etc.*).

#### 54.

Manuscript in Burmese writing; see Catal. of the Burmese MSS., No. 3499.

1. The *Saṅkhepavaṇṇanā*, commentary on the Abhidhammatthasaṅgaha by *Saddhammajotipāla*; Pāli text. Begins:

namo *etc.* |

tikkhattum pattalaṅko yo paṭiṭhapesi sāsanaṃ  
vanditvā lokanātham tam dhammam saṅghan ca pūjitaṃ |  
āgatāgamasatthena cando va sarad' ampare  
pākāten' idha dīpamhi Mahāvijayabāhunā |  
ukkuṭikam nisīditvā sāsanaṭṭhābhikaṅkhiṇā  
yācito 'haṃ karissāmi Saṅkhepapadavaṇṇanam |  
porāṇehi katā 'nekā santi yā pana vaṇṇanā  
etā velādigabbhesu ajotacandavūpamā |  
tasmā khajjatanupamam karissam kiñci vaṇṇanam  
tam sādhave nisāmetha sāsanaṇṇa subuddhiyā ti |

tattha padavaṇṇanan ti | sambandho padavibhāgo | pada-  
cintā padattho |

The work follows the division of the Abhidhammatthasaṅgaha into 9 pariccheda.

2. The same work, the Pāli text together with a Burmese Nissaya by *Ariyālaṅkāra*, the same scholar to whom the Burmese are indebted for the version of so great a number of important Pāli works.



## II.—GRAMMATICAL AND LEXICAL WORKS.

55.

97 leaves, signed with the Burmese letters from ka to jha (two leaves are signed with ñai, the second being a repetition of the first; two leaves are signed cî; the signatures cû and jâḥ are omitted); 9 lines, Burmese writing. The MS. contains the date of Sakrâj 1168=A.D. 1807.

1. fol. ka-cî 2, *Kaccâyana's* grammar, text and scholia. For an example of the readings of this MS. I select 4, 15. 16 (M. Senart's edition, p. 174):

*mahataṃ mahâ tulyâdhikaraṇe pade ||*

tesaṃ mahantasaddânaṃ mahâ âdesâ (*corr.* âdeso) hoti tulyâdhikaraṇe pade. mahanto ca so puriso câ ti mahâriso (*sic*). mahantî ca sâ devi câ ti mahâdevi. mahantañ ca taṃ balañ câ ti mahâphalaṃ. mahanto ca so nâgo câ ti mahânâgo. manto (*sic*) ca so yaso câ ti mahâyaso. mahantañ ca taṃ padupavanañ (*sic*) câ ti mahâpadumavanaṃ. mahantî ca sâ nadî câ ti mahânadî. mahanto ca so maṇi câ ti mahâmaṇi. mahanto ca so gahapatiko câ ti mahâgahatiko. mahantañ ca ta dhanañ câ ti mahâdhanam. mahanto ca so puṇo câ ti mahâpuṇo. bahuvacanaggahaṇena kvaci mahantasaddassa mahâ âdeso hoti. mantañ (*corr.* mahantañ) ca taṃ phalañ câ ti mahabbalaṃ. mahantañ ca taṃ phalañ câ ti mahappalaṃ. mahantañ ca taṃ dhanañ câ ti mahaddhanam. mahatañ ca taṃ bhayañ câ ti mahabbhayaṃ ||

*itthiyaṃ bhâsitapumittha pumâ va ce ||*

itthiyaṃ tulyâdhikaraṇe pade ca bhâsitapumitthi pumâ va datṭhabbâ. dighâ jaṅghâ yassa so 'yan ti dighajaṅgho. kal-yâṇâ bhariyâ yassa so 'yan ti kalyâṇabhariyo. bahutâ puṇâ (*corr.* pañâ) yassa so 'yan ti bahupaṇo. bhâsitapumeti kim

attham. brahmanabandhu ca sâ bhariyâ cati (*corr. ceti*)  
brahmanabandhubhariyâ ||

2. fol. cu-câh. The text of Kaccâyana without the scholia.

3. fol. cha-chu. Appendix to the grammar, Pâli and Burmese, called in Burmese *vibhas svay*; the Pâli text begins: parassamaññapayoge—lingatthe paṭhamâ—âlapane ca.

4. fol. chû-jha. *Abhidhammatthasaṅgaha*, see n. 51.

#### 56.

36 leaves (ka-gah); 5 lines; Cambodjan writing.

*Kaccâyana's* grammar, text of the Suttas, ending with the end of the Kâraṅkappa. Each Sutta is followed by a Siamese translation or paraphrase.

#### 57.

Two volumes, see Catal. of the Burmese MSS., Nos. 3434, 3435. Burmese writing.

*Sirimâlâcâ*, *Kaccâyana's* grammar with Burmese translation and explanations.

#### 58.

Burmese MS., containing the Sandhikappa, Samâsakappa, Taddhitakappa, Âkhyâtakappa, Kitakappa of the same work. See Catal. of the Burmese MSS., No. 3526.

#### 59.

Burmese MS., containing the Nâmakappa, Kâraṅkappa and Uṇâdikappa of the same work. See Catal. of the Burmese MSS., No. 3458.

#### 60.

Burmese MS., containing the Taddhitakappa, Kâraṅk., Samâsak., Âkhyâtak., Kitak. and Uṇâdikappa of the same work. See Catal. of the Burm. MSS., No. 3464.

#### 61.

Burmese MS.; the same work, beginning in the midst of the introduction to the Samâsakappa, containing the rest down to the end. See Catal. of the Burm. MSS., 3525.

I subjoin some ślokas referring to the author and the history of the work.

Śloka at the end of the Nâmakappa :

âdo yo *Aggadhammo* 'tha *Alaṅkāro* ti vissuto  
tena uddhâritam rūpaṃ imaṃ sikkhantu sâdhavo ti |

Śloka at the beginning of the Samâsakappa :

vanditvâ varapañño yo bodhesi janataṃ bahuṃ  
taṃ racissaṃ samâsena samâsaṃ sattharûpakam |

Ślokas at the end of the Uṇâdikappa :

âdimhi *Aggadhammo* 'ti *Alaṅkāro* 'tha vissuto  
tisâsanamhi âlokabhûtatthâ (var. read. °attâ) cihanam  
tathâ |

yo thero jinacakkamhi dhâreti sâsanam sadâ  
tena uddhâritam sâdhuṃ rūpaṃ uṇâdino param |  
may' uddhâritarûpaṃ pi sikkhantu sajjanâ sadâ  
mettâcittena samyuttâ maṃ pi maññantu sabbadâ |

The Pâli text of the first Sutta, adapted to the exigencies of the Burmese version, runs as follows (Burmese passages are denoted by breaks) :

*attho akkharasaññato* || attho—akkharasaññato—hoti— | *sut* ||  
*akkharavibhattiyaṃ* — sati — atthassa—dunniyathâ — vâ —  
atthassa—dunnayathâ—hi yasmâ—hoti—tasmâ—vâ—tasmâ  
—vacanânam — sabbo—attho—vâ—sabbavacanânam—attho  
—akkharehi — saññâyate —tasmâ —suttantesu suttantânam  
—bahupakâraṃ — akkharakosallaṃ — paṭhamam — sampâde-  
tabbam—hoti— | *vutti* ||

62.

Burmese MS., in two volumes, see *Burm. Catal.*, Nos. 3443, 3444. *Dakkhiṇâvan nissya* of *Kaccâyana's* grammar.

Introduction to the Sandhikappa :

dhammissaram namassitvâ buddham kilesachinditaṃ  
dhammam ariyasaṅghaṃ ca niraṅgaṇam gaṇuttamaṃ |  
*Kaccâyanaṃ* mahâtheram tathâgatena vaṇṇitaṃ  
mahâpaññaṃ namitvâna sâvakesu ca pâkaṭam  
dhajûpamaṃ guṇâdhâraṃ mahitaḷesu pâkaṭam |

paṭhamāriyālaṅkāraṃ piṭakannaṇapāraguṃ  
 sabbesaṃ hita(m) dhārentaṃ sutabuddhañ ca me guruṃ |  
 itare guravo cāpi pāragū piṭakattaye  
 namāmi sirasā dhīre visi(t)ṭhesu ca pākāṭe |  
 evaṃ nipaccakāraṣsa antarāye asesato  
 ānubhāvena sosetvā yathā atthaṃ samijjatu (*sic*) |  
 pubbācariyasīhehi racitā santi nissayā  
 yudhasotujanā yattha lina-rūpan ti vuccare  
 tattha rūpaṃ vimamsitvā nyāsādianurūpato |  
 sotujanānam atthāya uddharitvā va sādhuḥkaṃ  
 nissayaṃ sandhikappaṣsa yudhasotubudhāvahaṃ |  
 pubbācariyasīhānaṃ ahaṃ nissayasādhukaṃ  
 paṭhamāriyālaṅkāramahātheraṣsa nissayaṃ  
 sādhuḥkañ cupanissāya catuttho 'riyālaṅkāro  
 nātivitthārasaṅkhepaṃ racissāmi yathāphalaṃ (°ba-  
 laṃ ?) |

Ślokas at the end of the work :

Setibhissararājassa natthena (nattena !) dhammarājina  
 kārite sovaṇṇāvāse *Dakkhiṇāvan* ti nāmake |  
 catutthāriyālaṅkāratherena kāritaṃ imaṃ  
 nātisaṅkhepavitthāra (var. read. °re) atthi rūpa samāhi-  
 taṃ |  
 ayaṃ gandho ciraṃ kālaṃ yāva tiṭṭhatu sāsana (*sic*)  
 sikkhantā sajjanā gandhaṃ pādaṃ labbhā tat' uttari |  
 tiāgame adhibbāyaṃ (°ppāyaṃ ?) viñāpetvāna sādhuḥkaṃ  
 dhārentu jinacakkaṃ va piṭakannaṇapāragū |

The first Sutta runs thus (breaks denoting the Burmese passages):

attho akkharasaṇāto || attho—akkharasaṇāto— | akkharavi-  
 pattiyaṃ—sati—atthassa—dunnayatā—hi yasmā—hoti—  
 tasmā—sabbavacanānaṃ—attho—akkharehi—sañāyate—  
 yasmā—akkharakosallaṃ—suttantesu—bahupakāraṃ—. A  
 Burmese exposition with numerous Pāli quotations follows.

Burmese MS., not in the Burmese Catalogue.

Contains the second part of *Kaccāyana's* grammar, beginning

with the Samâsakappa. The introduction of this Kappa begins: evaṃ nânāyavicitraṃ *Madhuratthavinissayakattukammâdi-atthavivoccapakâsakam kâarakakappam dassetvâ idâni tadanantaram ligatthalapanagajjitam (sic) sattavidham vâccapakâsakam samâsakappam dassetum nâmanam samâso yuttattho tiâdi ârajjam (âradham!) etc.*

First Sutta: *nâmanam samâso yuttattho | sut — — tesam nâmanam—yo yuttattho yo padatthasamuddâyo (sic) so padatthasamuddayo samâsasā(ñ)o hoti—yâni pañcapakârâni nâmanisanti âcariyena payujjamânam padattâ tesam nâmanam yo yuttatto padasamuddâyo — so padasamuddâyo samâsasā(ñ)o hoti—katinnassa—dussa—katinnadussam nâma, etc.*

## 64.

139 leaves, 9-7 lines. The leaves are signed with the Sinhalese letters from ka to jhe. Sinhalese writing.

Commentary on *Kaccâyana's* grammar, by an unknown writer, based apparently on another commentary the single words of which are explained throughout this work. For instance it is said on the first introductory śloka of the grammar: vibhat(t)yantapadavibhâgavasena ekûnavīsati padâ ayam gâthâ-; then follows an explanation of the single words of this sentence: vibhajjatīti vibhatti, etc.; then the conclusion of the imperfect period: paṇḍitehi veditabbo (*sic*), and an explanation of paṇḍitehi and veditabbâ.

Beginning of the single books: Sandhikappa f. kḷi', Nâmak. f. khī', Kâarakakappa is missing, Samâsak. f. ghau', Taddhitak. f. naḥ, Âkhyâtak. f. ce', Kibbidhânak. f. jâ', Uṇâdikappa is missing.

## 65.

28 leaves, signed with the Burmese letters ka—gî; 9 lines; Burmese writing.

The *Kaccâyana* *abhedaṭṭikâ*. Subscription: iti acculâracchanandaviriyapañâsamannâgatena *Ariyalaṅkā* ti garuhi viditâ nâmathereṇa bhikkhunâ vicarito (*sic*) *Sâratthavikâsini* nâma 'ya(m) gandho *Kaccâyana* *abhedaṭṭikâ* niṭṭhitâ.

The work begins: namo etc. |

jino jayakaraṃ dhammaṃ sañcayanto jayākare  
 jītvā paraṃ jīnāpesi so me detu jayañ jino |  
 yo munindindasaddhammaṃ sitābhāpu idehinam  
 makam piṇeti jantunam so sampinetu me manam | *etc.*

## 66.

9 leaves; only 2 pages are written, which are signed with Burmese letters, the first kham, the second gû. 9 lines, Burmese writing.

fol. kham contains the beginning of *Kaccâyana's* *Kârakappa*, text and scholia. The fragment ends in the scholion on Sutta 2 at the words bhû icc etassa dhâ(tussa).

fol. gû begins in the scholion on Sutta 44 of the same *Kappa* at the words: (payo)ge adhikaïssaravacane, and contains the rest of the book.

## 67.

10 leaves, preceded by three and followed by one blank leaf, signed with the Burmese letters from nai to cu; 8 lines; Burmese writing.

Contains *Kaccâyana's* *Âkhyâtakappa* with the scholia.

## 68.

8 leaves, signed with the Burmese letters from ka to kai; 8-10 lines, Burmese writing.

Contains *Kaccâyana's* *Kitakappa* with the scholia. The subscribed date is the 12th day of the increasing moon in the month Vâkhoṇ, Sakkarâj 1176 (=A.D. 1817).

At the end of the book the following *ślokas* are subjoined :

Kaccâyanapakaraṇe sandhi nâmañ ca kârakam  
 samâso taddhit(â)khyâto kittakañ ca unḥâdikam |  
 sandhimhi ekapaññâsam nâmamhi dve satam bhava  
 kârake pañcatâlisam samâse atthavisañ ca |  
 dvâsatthi taddhite matam atthârasa satâkhyâte  
 kîte satam satam bhava unḥâdimhi ca pañ(ñ)âsam |

## 69.

10 leaves, signed with the Burmese letters ka—kau. 8–7 lines. Burmese writing.

Contains *Kaccâyana's* *Uṇādikappa* with the scholia. The date is the ninth day of the increasing moon in the month Vâkhoṇ, Sakkarāj 1176 (=A.D. 1817). Probably belonging to the same copy of K.'s grammar of which No. 68 forms another part, although the two MSS. seem written by different hands.

## 70.

43 leaves, signed with the Sinhalese letters ka—ge; 7–10 lines; Sinhalese writing.

Contains the *Rûpasiddhi*, Buddhappiya's well-known grammatical work, based on Kaccâyana. See Turnour's *Mahāv.* xxvi., d'Alwis Catalogue 179. The work begins:

visuddhasaddhammasahassadīdhitim subuddhasambodhisu-  
gandharoditam (*sic*)

tibuddhakhettekadivākaram jīṇam saddhammasaṅgham si-  
rasābhivaṇḍiya |

*Kaccâyanaṃ* cācariyaṃ namitvā nissāya Kaccâyanaṇṇa-  
nādim

bālappabodhattham ujum karissam vyattam sukaṇḍam pa-  
darûpasiddhim |

*attho akkharasaññāto.* yo koci lokiyalokuttarādibhedo vacana-  
ttho so sabbo akkhareheva saññāyate. *akkharāpādayo ekacattā-*  
*līsam.* te ca kho jinavacanānurûpā akārādayo niggahītantā  
ekacattālīsamattā vaṇṇā paccekam akkharā nāma honti. tam  
yathā. a â i î etc.

For an example of the manner in which the arrangement of Kaccâyana's work is modified in the *Rûpasiddhi*, I choose the beginning of the *Samāsakappa*:

*nāmānaṃ samāso yuttattho* (Kacc. 4, 1). *tesam nāmānaṃ*  
*payajjamānāpadatthānaṃ* (*sic*) *yo yuttattho so samāsasañño*  
*hoti.* *tesam vibhattiyo lopā ca* (K. 4, 2). *tesam yuttatthānaṃ*  
*samāsānaṃ taddhitâyādippaccayānaṃ ca vibhattiyo lopanīyā*  
*honti.* *pakati cassa sarantassa* (K. 4, 3). *luttāsu vibhatti* (*sic*)

sarantassa assa yuttatthabbutassa tividhassa liṅgassa pakati-bhāvo hoti. *taddhitasamāsakitakā nāmaṃ vātavetūnādisu ca* (K. 7, 4, 12). *taddhitantā kitakantā samāsā ca nāmam iva datṭhabbā tavetūnatvānatvādippaccayante vajjetvā. so napuṃsakaliṅgo* (K. 4, 5). *so avyayibhāvasamāso napuṃsakaliṅgo va datṭhabbo ti napuṃsakaliṅgattam. aṃ vibhattīnam akārantayihāro (sic)* (K. 4, 26). *etc.*

The work is divided into the following chapters: Sandhikaṇḍa, Nāmakaṇḍa (begins f. kû), Samāsakaṇḍa (f. khâ'), Taddhitakaṇḍa (f. khî), Âkhyâtakaṇḍa (f. khau'), Kitakaṇḍa (f. gî').

The Kârakakaṇḍa is missing, as in the commentary No. 64 (d'Alwis, l. l. 182 enumerates Kâraka among the chapters of the Rûpasiddhi). Nor are the concluding stanzas quoted by Turnour and d'Alwis l. l. extant in this MS.

#### 71 (Turnour).

MS. composed of three parts. The first consists of 27 leaves, signed with the Sinhalese letters ka—khe, preceded by a blank leaf. 7–10 lines. Sinhalese writing.

The *Bâlâvatâra*.

For the second and third part of this MS., containing the Abhidhânappadîpikâ and a Pâli-Sinhalese vocabulary, see Nos. 83 and 90.

#### 72.

23 leaves, signed with the Sinhalese letters ka—khri, followed by a blank leaf. 8–9 lines. Sinhalese writing.

The *Bâlâvatâra*, incomplete; the Kâraka is missing.

#### 73 (Turnour).

82 leaves, signed with the Sinhalese letters ka—câ. 9 lines. Sinhalese writing.

*Bâlâvatâra sanné*, the Pâli text with Sinhalese translation and commentary.

Begins: namo, *etc.*



buddhan tidhābhivanditvā buddhambujavilocanam  
Bālāvatāraṃ bhāsissam bālānam buddhivuddhiyā |

Buddham abhivanditvā Bālāvatāraṃ bhāsissam yanumehi  
kriyākarakapadasambandhayi.

74.

9 leaves, signed with the Sinhalese letters ka—ke, preceded and followed by a blank leaf. 7–6 lines. Sinhalese writing. See d'Alw. Catal. p. 183.

*Saddalakkhaṇa*, grammar composed by *Moggallāyana*.

Begins :

siddham iddhaguṇaṃ sādhu namassitvā tathāgatam  
saddhammasaṅgham bhāsissam Māgadham *Saddalakkh-*  
*aṇam* |  
aādayo ti tālisa vaṇṇā | dasādo sarā | dve dve savanṇā |

The chapters are : saññādikaṇḍo paṭhamo (ends f. kâ'), syâdik. dutiyo (kî'), samâsak. tatiyo (kṛi'), ṇâdik. catuttho (kû), khâdik. pañcamo (kṛi'), tyâdik. chaṭṭho (ke').

The sequence of the suttas is disturbed at several points in the samâsak., ṇâdik. and khâdik., probably in consequence of the leaves of the original MS. having been misplaced.

To enable the reader to form an idea of the relation of this grammar and the following two works, which are based on Moggallāyana's system, I shall extract from each of them a passage treating of the same subject. I select the rules about the sandhi of vowels, which is treated of in the *Saddalakkhaṇa* in the following few words :

fol. kâ : saro lopo sare pare kvaci | na dve vâ | yuvaṇṇa-  
nam e o luttā | yvâsare | eonam | gossāvamb (*sic*) (see Pāṇini  
6, 1, 123).

75.

130 leaves, signed with the Sinhalese letters ka—jhī (the same leaf has got the two numbers nṛi nṛī, the following nṛi and nṛī), preceded by 4, followed by 2 blank leaves. On an average 8 lines. Sinhalese writing.

The *Payogasiddhi*, grammatical work of *Vanaratana* based

on the system of Moggallāyana (see d'Alwis introduction, p. xiv). The work concludes with the following stanzas :

cāgavikkamasaddhānusampannagūṇasālinō  
*Parakkamanarindassa* Sīhāṇindassa dhīmato |  
 atrajenā 'nujānatena (should be 'nujātena?) bhūpālaku-  
 laketunā

disantapatthataḍḍaravikkamena yasassinā |  
*Bhuvane*kabhujavhena mahārājena dhīmataḥ  
 catupaccayadānena santataṃ samupaṭṭhito |  
*Dhūmadon*ṭṭi vikhyātāvāse nivasato sato

*Sumaṅgala*mahāttherasāmino sucivuttino |  
 vaṃse visuddhe sañjāto pantasenāsane rato  
 pariyattimahāsindhuniyyāmakadhurandharo |  
 appicchādiguṇūpeto jinasāsanamāmako

*Vanarata*namahātthero *Medhavi*karasamavhayo |  
 pāṭavattāya bhikkhūnaṃ vinaye suvisārado

Payo(ga)siddhiṃ suddhima (?) sadāsampaññagocaraṃ  
 (saddhāsampannag°!) ||

Division of the chapters :

f. ke : iti payogasiddhiyaṃ sandhikaṇḍo paṭhamo—f. ge :  
 i. p. nāmak. dutiyo—f. ghū : i. p. kārakak. tatiyo—f. nḷi—nḷi :  
 i. p. samāsak. catuttho—f. clī : i. p. ṇādik. pañcamo—f. jā :  
 i. p. tyādik. chaṭṭho—f. jhī' : iti p. khādik. sattamo.

The passage of the Payogasiddhi, which concerns the sandhi of vowels, is the following :

f. ki—kū. *sandhi vuccate* | lokaaggapuggalo paññāindriyaṃ  
 tīṇi imāni no hi etaṃ bhikkhuni (should be : bhikkhuniovādo)  
 mātuupaṭṭhānaṃ sametu āyasmā abhibhūyatanāṃ dhanam  
 me atthi sabbe eva tayo assu dhammo (*sic*) asanto ettha na  
 dissanti itī dha | sarasaṃnāyaṃ || *saro lopo sare* || sare saro  
 lopaniyo hoti | saro ti kārīyiniddeso lopo ti kārīyaniddeso (s. t.  
 kārīyan. l. t. kiriyān. ?) | lopo adassanaṃ anuccāraṇaṃ | saro  
 ti jāttekavacanavasena vuttaṃ | sare ti opasilesikādhārasat-  
 tamī tato vaṇṇakālavayavadhāne kārīyan na hoti | tvam asi  
 katamā cānanda aniccasaṃnā ti | evaṃ sabbasandhisu | vidhīti  
 vattate || sattamiyaṃ pubbassa || therayaṭṭhinyāyena pavattate  
 paribhāsaḥ dubbalavidhino patitṭhābhāvato | sattaminiddese

pubbasseva vidhīti pubbasaralopo | lokaggapuggapuggalo  
*(sic)* paññindriyaṃ tīṇimāni no hetam bhikkhunovādo mātupatthānam sametāyasmā abhibhāyatanam dhanam matthi sabbeva tayassu dhammā asantettha na dissanti | pubbassa kāriyavidhānā sattamīnidditthassa paratāvagamyate ti pare tu parivacanam pi ghaṭato | yassa idāni samñā itī. chāyā iva. itī api. assamañī āsi. cakkhuindriyaṃ. a(kata)ññū āsi. ākāse iva. te api. vande aham. so aham. cattāro ime. vasalo itī. Moggallāno āsi. bījako kathā eva. kâpoto evā tidha | pubbasaralope sampatte saro lopo sare tv eva | *paro kvaci* || saramhā paro saro kvaci lopañño hoti || yassa dāni saññāti chāyāva itipi assamañīsi cakkhundriyaṃ akataññusi ākāseva tepi vandeham soham cattārome vasaloti Moggallānosi bījako kathāva kâpotova | kvacīti kim paññindriyaṃ paññindriyāni sattutam ekūnavīsati sassetesu gatovādo ditthāsavo ditthogho cakkhāyatanam namkunettha labbhā (?) | vivakkhāto sandhayo bhavantīti nāyāvatticchāpi idha sijjhati | kvacīty adhi-kāro sabbasandhisu tena nātippasaṅgo | assa idaṃ vātāritam na upeti vāmaūru ati iva aññe viudakam itidha | idaṃ pacchi-modāharaṇam ca yaṃ (?) avanne lutte e o honti (hontīti ?) gāhassa nisedhanattham | pubbasaralope | saro veti ca vat-tate || *yuvanñānam e o luttā* || luttā sarā paresam ivanṇu vaṇṇānam e o honti vā yathākkamam | yathāsamkhyānudeso samānānam | vaṇṇapareṇa savaṇṇo pi | vaṇṇā saddo (vaṇṇa-saddo !) paro yasmā tena savaṇṇo pi gayhati sayañ ca rūpan ti iṇam pi e o | sabbattha rassajātīniddese dīghassāpi gahaṇattha(m) idham *(sic)* āraddham | tassedam vāteritam nopeti vāmoru aṭevaññe vodakam | vā tv eva tassidaṃ | katham pacorasmin ti yogavibhāgā | pati urasmin ti vibhajja yavāsare ti yakāre tavaggavaraṇā dinā mo (co !) vaggalasehi te ti pubbarūpañ ca yuvanñānam e o ti ussa o ca | lutteti kim dasa ime dhammā yathā idaṃ kusalassa upasampadā | atippasaṅgabādhakassa kvacisadassānuvattanato na vikapavidhi niyanā *(sic)* | tena upeto aveccāni *(sic)* evamādisu vikappo tārakitā sassindriyāni *(sic)* mahiddhiko sabbītiyo tenupasaṅkami lokuttaro tiādisu vidhi ca na hoti | paṭisan-dhāravutti assa sabbavitti anubhūyate viañjanam viākato dāsī aham ahu vā pure anu addhamāsam anueti suāgataṃ suākāro

duākāro cakkhuāpātāṃ bahuābādho pātu akāsi na tu eva bhū-  
 āpanalānilaṃ itīdha | yuvannānaṃ veti ca vattate | *yavā sare* ||  
 sare pare ivannuvannānaṃ yakāravakārā honti vā yathākka-  
 maṃ | paṭisanthāravutyassa sabbavutyanubhūyate byañjanaṃ  
 byākato | byañjane dīgharassā ti dīghe | dāsyāhaṃ ahu vā  
 purā anvaddhamāsaṃ anveti svāgataṃ svākāro cakkhvā-  
 pātāṃ bahvābādho patvākāsi na tveva bhvāpanalānilaṃ | vā  
 tveva viākato sāgataṃ | adhigato kho me ayaṃ dhammo  
 putto te ahaṃ te assa pahīnā pabbate ahaṃ ye assa te ajja  
 yāvatako assa kāyo tāvatako assa byāmo ko attho atha kho  
 assa ahaṃ kho ajja so ayaṃ so ajja yo eva yato adhikaraṇaṃ  
 so ahaṃ itīdha | *yavā sare* veti ca vattate | *eonam* || eonaṃ  
 yakāravakārā honti vā sare pare yathākkamaṃ | byañjane  
 dīgharassā ti dīghe | adhigato kho myāyaṃ dhammo putto  
 tyāhaṃ tyāssa pahīnā pabbatyāhaṃ yyāvāssa (*sic*) tyajja  
 yāvatakvassa kāyo tāvatakvassa byāmo kvattho atha khvāssa  
 ahaṃ khvajja svāyaṃ svajja yveva yanvādhikaraṇaṃ svā-  
 haṃ | vā tv eva tyajja sohaṃ | kvacī tv eva dhanam matthi  
 puttā matthi te tāgatā asantettha cattārome | goelakaṃ goas-  
 saṃ goajinaṃ itīdha | sare ti vattate || *gossāvaṇ* || sare pare  
 gossa avaṇ ādeso hoti | sa ca | ṭanubandhānekavaṇṇā sabbassā  
 ti (this rule is given by Moggallāyana in the first kaṇḍa,  
 comp. Pāṇini 1, 1, 46) sabbassa ppasaṅge antasseti vattamāne |  
 nānubandho (Moggall. I, comp. Pāṇini 1, 1, 53) | nākārānu-  
 bandho yassa so nekavaṇṇo pi antassa hotīti okārasseva hoti |  
 saṅketo navayavonubandho ti (Moggall. I.) vacanā nākāras-  
 sāppayogo | uvannānantarappadhamsino (?) hi anubandho |  
 payojanaṃ nānubandho ti saṅketo | gavelakaṃ gavāssaṃ  
 gavājinaṃ | iti eva iti evā tīdha || *vitisseve vā* || evasadde pare  
 itissa vo hoti vā || sa ca || chaṭṭhiyantassa (Mogg. I, comp.  
 Pāṇini 1, 1, 49) || chaṭṭhīniddiṭṭhassa yaṃ kārīyaṃ tadan-  
 tassa viññeyyaṃ ti ikārassādeso | ādesiṭṭhāne ādissatīti ādeso |  
 itv eva | aññatra yādese | tavaggavaraṇānaṃ ye cavaggaba-  
 yaṇā ti (Mogg. I; the dental consonants, v, r, ṇ, change  
 before y into the palatals, b, y, ñ) tassa co vaggalasehite ti  
 (Mogg. I; y after consonants of the 5 vaggas or after l or s  
 is changed into the preceding consonant) yassa ca cakāro |  
 icceva | eveti kiṃ iccāha | tiaṅgulaṃ tiaṅgikaṃ bhūādayo

migī bhantā udikkhatityādi sandhaya vuccante || mayadā sare  
 ti (comp. Kaccāyana, 1, 4, 5) vattate || vanataragā cāgāmā ||  
 ete mayadā cāgāmā honti vā sare kvaci | āgaminō aniyame  
 pi || saro yevāgamī hoti vanādīnan tu nāpakā aññathā hi  
 padādīnaṃ yukvidhānaṃ anattakam || etthāgamā aniyatā-  
 gamīnaṃ eva bhavanti ce yakārāgameneva nipajjan ti siddhe  
 padādīnaṃ kvacīti (Mogg. fol. kṛi) byañjanassa yuk āgamo  
 niratthako ti adhippāyo | tivaṅgulaṃ tivaṅgikaṃ bhvādayo  
 migī bhantā vudikkhati pavuccati pāguññavujutā ito nāyati  
 cinitvā yasmātiha tasmātiha ajjatagge niranataraṃ nirālayo  
 nirindhano nirīhakaṃ niruttaro nirojaṃ dūratikkamo durā-  
 gatam duruttaram pāturaṃ ahosi punar āgaccheyya punar uttam  
 punar eva punar eti dhir atthu pātaraṃ caturāṅgikaṃ catur-  
 ārakkhā caturiddhipādaṇṇaṃ caturōghanittharaṇattham  
 bhaddur atthe vuttir esā paṭhaviddhāturaṃ eva sā nakkhattarājār  
 iva tārakānaṃ vijjuraṃ ivabbhakūṭe āragger iva sāsapo usa-  
 bhor iva sabbhiraṃ eva samāsetha puthag eva | rasse pag eva  
 lahum essati gurum essati idham āhu kena te idham ijjhati  
 bhadro kasāmīva ākāsemahipūjaye ekam ekassa yenam idhe-  
 kacce bhātī yeva hoti yeva yathā yidaṃ yathā yeva mā yidaṃ  
 na yidaṃ na yidaṃ cha yimāni na va yime dhammā bodhiyā  
 yeva paṭhavi yeva dhātu tesu yeva teseva so yeva pāṭiyekkam  
 viyañjanā viyākāsi pariyaṇatam pariyaḍānaṃ pariyaṭṭhānaṃ  
 pariyesati pariyaṇānaṃ niyāyogo udaggo udayo udāhaṭam  
 udito udīritam udeti sakid eva kiñcid eva kenacid eva kas-  
 micid eva kocid eva sammadattho sammadaññāvimuttānaṃ  
 sammad eva yāvadattham yāvadacchakam yāvad eva tāvad  
 eva punad eva yadattham yadantarā tadantaram tadanāgavi-  
 mutti etadattham atthadattham tadattham tadatthapasuto siyā  
 aññadatthu manasā aññāvimuttānaṃ bahud eva rattim | vā  
 tv eva attaattham vādhīṭṭhitam pātu ahosi | vavattitavibhā-  
 sattā vādhikāraṃ byañjanato pi | bhikkhūnaṃ vutṭhā-  
 peyya ciraṃ nāyati tam yeva | chaabhiññā cha aham chaasīti  
 cha amsā cha āyatanam itidha | vā sare āgamo ti ca vattate ||  
*chā lo* || chasaddāparassa sarassa lakāro āgamo hoti vā | chāti  
 anukaraṇatā ekavacanam | chaḷabhiññā chaḷ aham chaḷāsīti  
 chaḷ amsā chaḷ āyatanam | vā tv eva | chaabhiññā || lopo  
 adassanīm ṭhānīm yam āmadāya dissati ādeso nāma so yātu

asantuppatti āgamo || *sarasandhi* || kaññā iva kaññā iccādi  
 sarasandhinisedho vuccati | pasaṅgapubbako hi paṭisedho |  
 pubbaparasarānaṃ lope sampatte | saro veti ca vattate | *na  
 dve vā* || pubbaparasarā dve pi vā kvaci na lupyante | kaññā  
 iva kaññeva kaññā va | Sāriputta idhekacco ehi Sīvaka uttthehi  
 āyasmā Ānando gāthā abhāsi devā ābhassarā yathā tevijjā  
 idhippattā ca bhagavā uttthāyāsana bhagavā etad avoca  
 abhivādetvā ekamantaṃ atthāsi gantvā olokento bhūtavādī  
 atthavādī yaṃ itthiṃ araham assa sāmavati āha pāpakārī  
 ubhayattha tappati naḍi ottharati ye te bhikkhu appicchā  
 āmantesi bhikkhū ujjhāyimsu bhikkhū evaṃ āhamsu imas-  
 sim gāme ārakkhakā sabbe ime katame ekādasa gambhīre  
 odakantiko appamādo amatapadaṃ saṅgho āgacchatu ko imaṃ  
 paṭhavim vijessati āloko udapādi eko ekāya cattāro oghā are  
 aham pi sace imassa kāyassa no abhikkamo aho acchariyo  
 attho anto ca atha kho āyasmā atho oṭṭhavacittakā tato  
 āmantayi satthā ti evamādayo idha kālavyavadhānena sij-  
 jhanti | kvacīti kim āgatattha āgatamhā katamassacāro appas-  
 sutāyaṃ puriso camarīva sabbeva sveva eseva nayo parisud-  
 dhetthāyasmanto nettha kutettha labbhā sakhesabbrāhmaṇā  
 tathūpamaṃ yathā vā jivhāyatanam avijjogho itthindriyaṃ  
 abhibhāyatanam bhayatupatthānaṃ saddhīdha vittaṃ puri-  
 sassa settham || *sara sandhinisedho* ||

## 76.

36 leaves, signed with the Sinhalese letters ka—gi; 9–8  
 lines; Sinhalese writing.

*Padasādhanā*, grammatical work of *Piyadassi*, belonging to  
 the school of Moggalāyana. The work begins:

buddhambujam namassitvā saddhammamadhubhājanam  
 guṇāmodapadaṃ saṅghamadhubbatanisevitaṃ |  
*Moggalāyanā*ncariyavaram ca yena dhīmatā  
 kataṃ lahum asandiṭṭham anūnaṃ *Saddalakkhaṇam* |  
 ārabhissam samāsenā bālattham *Padasādhanam*  
*Moggalāyanasaddattharatanākarapaddhatim* |  
 saññāpariggaheneva lakkhaṇesu sarādayo  
 ñāyanti tam evādo dassayissam vibhāgato |

The concluding stanzas run thus (compare d'Alwis, Introd. xiii) :

paratthāya mayā laddham (mayā 'raddham?) katvā (ka-  
tvāna?) Padasāadhanam  
puññena tena loko 'yaṃ sādhetu padam accutam |  
saddhāsayena parisuddhaguṇoditena sarena sārāyati-  
saṅghanisevitena  
ramme 'nurāddhanagare vasatambujena vidvālinam nija-  
visuddhakulaṇḍajena |  
mānentena tathāgatam patipadāyogehi saddhāluṃyā  
niccābaddhataponalehi nikhilappāpārisantāpitā  
saddhammavhayasīhatelaṭṭhiyā cāmīkaratthālinā  
nānāvādikudīṭṭhibhedapaṭunā vāṇīvadhūsamīnā |  
sattānam karuṇāvataṭṭhaṃ guṇavatā pāramparan dhīmatā  
therenā 'tumaṇḍapañjaragato yo saddasatthādisu  
*Moggallāyanavissuten* ' iha suvacchāpo vinīto yathā  
so 'kāsi *Ppiyadassi* nāma yati 'dam byattam sukhappattiyā |  
vutto ca vuttam upabhoginiyā sakāya pīnappayodharava-  
nāpagasevikāya  
rambhāvihāravadhuyā tilakātulena santena Kappinasa-  
mavhayamātulena |  
Devirājavihāramhi ramme nivasatā satā  
padassedam *Piyadassittherena* vihitam hitam |

The disposition of the work is contained in the following dates : saññāvidhāna (ends f. ka')—sandhi vuccate (f. ka')—atha nāmāni vuccante (f. kī')—atha saṅkhyāsaddā vuccante (f. kaḥ')—athāsaṅkhyam uccate (tam duvidham pādi-cāḍibhedena) (f. khā)—vuttāni syādyantāni, athekattam uccate (f. khā)—atha itthiyappaccayantā niddisīyante (f. khu)—atha nādayo (nādayo!) vuccante (f. khu')—atha tabbādayo vuccante (f. khe)—idāni tyādayo vuccante (f. khau').

I give now as a specimen of the Padasādhana the chapter treating of the sandhi of vowels (f. ka'—kī') :

sandhi vuccate | purisaūttamo paññāindriyaṃ satiārakkho  
bhogīndo cakkhūāyatanam abhibhūāyatanam dhanam me  
atthi kuto etthā tidha | saro lopo sare | sare saro lopaniyo  
hoti | sare topasilesikādhārasattamī tato vaṇṇakālvavadhāne

kâriyam na hoti | tvam asi katamâ cānanda aniccasaññā ti |  
 aññatthā pi samhitāyam (this seems to be corrected into sam-  
 hatāyam) opasilesikādhāre yeva sattamī | vidhīti vattamāne |  
 sattamiyam pubbassa | sattamīniddese pubbasseva vidhīti  
 pubbasaralopo | purisuttamo paññindriyam satārakkho bho-  
 gindo cakkhāyatanam abhibhāyatanam dhanam matthi ku-  
 tettha | pubbassa kâriyavidhānā sattamīnidditthassa paratā-  
 vagamyate ti pare tu parivacanam pi ghaṭato | so aham  
 cattāro ime yato udakam pāto evā nīdha (sic) | saro lopo  
 sare ti vattate | *paro kvaci* | saramhā paro saro kvaci lopaniyo  
 hoti | soham cattārome yatodakam pātova | kvacīti kim pañ-  
 ñindriyam | assādhikāro sabbasandhisu | tassa idam tassa  
 idam vātāritam sītavātāritam sītāudakam sītāudakam vāma-  
 ūru vāmāuru itīdha | pubbasaralopo | saro veti ca vattate |  
*yuvanṇānam e o luttā* | luttā sarā paresam ivanṇuvanṇānam  
 e o honti vā yathākkamam | vanṇaparena savanṇo pi | vaṇ-  
 ṇasaddo paro yasmā tena savanṇo pi gayhati sayaceti (sic)  
 iṇnam pi e o | tassedam tassīdam vāteritam vātīritam sītoda-  
 kam | byañjane dīgharassā ti dīghe | sītūdakam | vāmoru  
 vāmūrū | lutteti kim | dasa ime | atīta(ati!)ppasaṅgabādhā-  
 kassa kvaci saddassānuvattanato na vikappavidhi niyatā | tena  
 upeno (sic) ti evamādisu vikappo nārakikādisu (sic) vidhi ca  
 na hoti | viakāsi viakāsi suāgatam suāgatam tīdha | yuvanṇā-  
 nam veti ca vattate | *yavā sare* | sare pare ivanṇuvanṇānam  
 yakāravakārā honti vā yathākkamam | akārassa dīghe | vyā-  
 kāsi | ca(va!)nataragā cāgamā ti (see Kacc. 1, 4, 6) yāgame |  
 viyākāsi | svāgatam sāgatam | kvaci tv eva yānīdha | te ajja  
 te ajja so ayam so ayam itīdha | yavāsare veti ca vattate |  
*eonam* | eonam yakāravakārā honti vā sare pare yathākka-  
 mam | tyajja tejja | byañjane dīgharassā ti dīghe | svāyam  
 soyam | kvaci tv ava (sic) dhanam matthi | goelakam itīdha |  
 sare ti vattate | *gossāvaṇ* | sare pare gossa avaṇ ādeso hoti | sa  
 ca | ṭanubandhānekavanṇā sabbassā ti sabbassa ppasaṅge |  
 antasseti vattamāne | nānubandho | nākāronubandho yassa  
 so nekavanṇo pi antassa hotīti nākārasseva (read, okārasseva)  
 hoti | samketo navayavonubandho ti vacanā nākārassāppa-  
 yogo | payojanam nānubandho ti samketo | gavelakam | iti  
 eva iti evā tīdha | *vītisseva vā* | evasadde pare itissa vo hoti



vā | sa ca | chatṭhiyantassa | chatṭhiniddiṭṭhassa yaṃ kâriyaṃ  
 tadantassa viññeyyaṃ ti ikârassâdeso | ṭhânînamaddîya dissati  
 (P) uccârîyatîti âdeso | itv eva | aññatra yâdese | tavaggava-  
 ranânaṃ ye va (ca!) vaggabayaññâ ti tassa co vaggalasehi  
 te ti yassa ca cakâro | icceva | duvaṅgikaṃ ciitvâ ajjaagge pâtu  
 ahesuṃ pâ eva idha ijjati (*sic*) pariantaṃ atthamîtidha (atta-  
 attham itidha!) | mayadâ sare ti vattate | vanataragâ câgamâ |  
 ete mayadâ câgamâ honti vâ sare kvaci | âgamino aniyame  
 pi | saro evâgamî hoti vanâdînan tu nâpakâ aññathâ ti padâ-  
 dînam yukvidhânam anattakam | duvaṅgikaṃ cinitvâ ajja-  
 tagge pâtur ahesuṃ | byañjane dîgharassâ ti rasse | pageva  
 idham ijjhati pariyaṇṇaṃ attadattham | vâ tv eva atthattam  
 (*sic*) | chaabhiññâ chaabhiññâ tîdha | vâ sare âgamo ti ca  
 vattate | châlô | chasaddâ parassa sarassa lakâro âgamo ti vâ |  
 chalabhiññâ chaabhiññâ | *sarasandhi* | kaññâ iva kaññâ iva  
 kaññâ ivâ tidha | pubbaparasarânaṃ lope sampatte | saro lopo  
 ti ca vattate | *na dve vâ* | pubbaparasarâ dve pi vâ kvaci na  
 lupyante | kaññâ iva kaññeva kaññâ va || *sarasandhinisedho* |

77.

19 leaves signed with the Burmese letters ka—khe; 8  
 lines; Burmese writing. Sakk. 1146. See Catalogue of the  
 Burmese MSS., No. 3490, 1.

*Cālanirutti*, Pāli grammar based on Kaccâyana's system.  
 The work begins :

namo, etc. |

vatthuttayaṃ namassitvâ *Kaccâyanañ* ca pubbake

niruttimhi pavakkhâmi vacanaṃ me nibodhaya |

sarâ sare lopam | ekavacanaggahanaṇa sabbaggahanana-  
 yayojanattham (*sic*) kâtabbam | byañjanasampiṇḍanattham  
 sârâsare lopam | sarâ asare lopam |

78.

50 leaves, signed with the Burmese letters tam—nâh;  
 9 lines; Burmese writing. Sakk. 1146=A.D. 1785.

The *Sâramañjûsâ*, commentary on the *Saddasârattahajîni*.

Begins after an invocation of the ratanattaya (yo buddhasûro amitandhakâram hantvâna, etc.) :

nânâgandhesu sârattham gahetvâ 'bhimatam nayam  
vaṇṇayissam samâsena *Saddasâratthajâlinim*.

vividhanayasamannâgatam vicittâcariyasamayasaṃhitam  
paramavicittagambhîraññaoggalhasamattham pakaraṇam  
idam ârabhanto yam âcariyo tâva ratanattayapaṇâmanam  
karonto âha namassitvânâ tiâdi, etc.

## 79.

13 leaves, signed with the Burmese letters lâh—vâh ; 10 lines ; Burmese writing. Sakkaraj 1158=A.D. 1797.

The 24th pariccheda (âkhyâtakappa) of the grammar *Saddanidhi* or rather *Saddanîti* (see d'Alwis Kacc. p. 115), which is said to be ascribed by the Burmese to Aggavaṃsa of Pagan (A.D. 1160).

Begins : namo, etc. |  
ito 'param pavakkhâmi saddhamme buddhasâsite  
kosallatthâya sotûnam kappam âkhyâtasavhayam |  
tattha kiriyaṃ akkhâti ti âkhyâtam kiriyaṃpadam.

## 80.

19 leaves, signed with the Burmese letters ka—khe ; 9 lines ; Burmese writing ; Sakk. 1146=A.D. 1785.

Ṭikâ on the *Vâcakopadesa*, very incorrect MS. The introductory stanzas run thus :

namo etc.  
tilokindamukhampojagamabherâjâbhirâjini  
rammatam me manovâṇi navaṅgaṣetavaṇṇini |  
puppâcariyasabhânam nayam nissâya sâdhakam  
viracissâmi Vâcakam-upadesakavaṇṇanam |

The *Vâcakopadesa*, written in Burma, treats on the grammatical categories from a logical point of view ; as the *ṭikâ*, however, never gives a coherent explanation of its contents, but only comments on single words, it is scarcely possible to form an accurate idea of the work itself. The commen-

tary on the conclusion of the Vâcakopadesa (f. khu, etc.) furnishes some dates about its author. The work is said to have been composed in Sakkar. 967 (=A.D. 1606); then the commentary goes on (f. khû): Turaṅgapappato Paṃyanagarato nâtidûre naccâsanne dvikosamatthe ðhâne nânâuppalaṃsañchannâya sasîlâvâpiyâ samipe papputakuṭacetiyavihâraleṇâ-dihi virâjito Turaṅganâmakko eko pappato atthi. tasmim—Turaṅgapappatavâsinam—vasâlaṃkârabhûtena—*Mahâvijitâ-vitinâmakena* ayam *Vâcakamupadesako* nâma gandho kato ti yojanâ.

The commentator then gives his own name, which is identical with that of the author: iti Cacc keiṇ ti khyâta-parassa pacchimadvârasamime mahâtherânâm âvâsena Mahiyaṅgaṇo nâma thûpo atthi. tassa uttaradisâbhâge pâkârasamipe Avavhanagarindassa 'maccena râjânâya kârîte kuṭâ-kâravirâjite tibhumikâvâso vâsantena *Mahâvijitâvi* itinâmakena mahâtherena katâyam *Vâcakopadesakattavaṇṇanâ*.

## 81.

10 leaves, signed with the Sinhalese letters ka—kḷi; 9 lines; Sinhalese writing.

*Namavarancegilla*, grammatical work on declension. See Westergaard, Catal. p. 28.

## 82.

37 leaves, signed with the Sinhalese letters ka—gi, which is written by mistake instead of gî; kṛi is put twice. 8–10 lines; Sinhalese writing.

The *Abhidhânappadîpikâ*.

## 83 (Turnour).

Another copy of the same work, preceded by the Bâlâvâtâra (No. 71), followed by a Pâli-Sinhalese vocabulary (No. 90). 29 leaves, signed with the Sinhalese letters ka—khau; one leaf has got the two marks khî and khu. 9 lines. Sinhalese writing.

## 84.

166 leaves, signed with the Sinhalese letters ka—tû. 7-10 lines. Sinhalese writing.

*Abhidhânappadîpikâ-sanyaya* (text with Sinhalese translation and explanations).

## 85.

Burmese MS., see the Burmese Catal., No. 3430.

The *Abhidhânappadîpikâ* with Burmese Nissaya. I give the introductory ślokas as they are written in the MS., marking by B. the various readings of the same text as repeated in sections in the Burmese version.

râjarâjam mahâpuñ(ñ)am dhammadhammam mahâdhu-  
nam

saṅghasaṅgham name câram namitvâ câdaram (âdaram

B.) tayam |

yo ratthindaṇḍagindho (°gindo B.) jagindajagumânadho  
puñ(ñ)â (puñâ B.) bhûpâdhipuñ(ñ)o ca cakkârahasulak-

khaṇo |

asambhinno ca vaṃsena putto Goribhasâmino

susuto ca Mahâdhammarâjâdhipatinâminâ |

sampunṇo caturāṅgehi dasarâjavatam caro

hitattayam bahusuto dhâreti buddhapetakam |

so pasanto (passanto B.) bhûpâlo va vajirûpamacakkhunâ

nissayesu purânesu 'bhidhânassa unâdhikam |

cakkamûlam (°malam B.) idam sattham kârethacariye

mama

vadeti mahâmattassa mahâsatvivarâjino |

uyyojito bhûpâlassa sâsanassa jutattino (jutaththino B.)

vâcâya senâpatino (°nâ B.) teneva cittabuddhinâ |

satamandiravârîte râjaseyye vasantoham

kiñci tam apanetvâna (°tvâ B.) likkhissam navanissayam |

Conclusion :

Jambûdîpatale ra(t)tham sabbara(t)thâna (°nam B.) ke-  
tajam (ketujam B.)

Tambadîpam Mramma(t)thânam mahâra(t)thehi vâritam |

ratanāpuram yaṃ tattha pāsādūlāram ālayam  
 rāja(t)ṭhānam manoramman nadinagavanappullam |  
 Mahādhammarājādhipatīti bhūpati tatta yo  
 medhāvi dakkho paṇīto vicitto cittapañ(ñ)avā |  
 susippo dhatavacano tikkhatejo ripujjayī  
 kesaro va atisūro susurūpo vayena vā |  
 yena rājāṭhānī seyyathūpakūpavanehi ca  
 atije(t)ṭhamandirehi nāgassehi (nāgāssehi B.) ca sobhitā |  
 kārīte teneva seyye nānābhavanabhūsite  
 Kittijayaṭhapakhyamhi satamandiravārite |  
 saddhamma(t)ṭhītikāmena vasatā santavuttinā  
 dvikkhattum laddhalañcena mahātherena dhīmatā |  
 tassedisannuggahañ cāsādhāraṇam u(y)yojitam  
 patvāna racito peso (yeso B.) Abhidhānassa nissayo |  
 niṭṭhito so sakkarāje sahasse '(t)ṭhasatādhike  
 je(t)ṭhamāse juphapakkhe sattamiyam gaguddine |

86.

5 leaves, signed with the Sinhalese letters ka—ku ; 8 lines ; Sinhalese writing.

*Dhātupāṭha.* Begins : namo *etc.* bhū sattāyam. ku sadde. aṅka lakkhaṇe. saṅka saṅkāyam. See Westergaard's Catal. p. 59.

87.

6 leaves, signed with the Sinhalese letters ka—kū ; 9 lines ; Sinhalese writing.

*Dhātumañjūsā.* Begins : namo *etc.*

niruttinikarāpārapārāvārantagam munim  
 vanditvā dhātumañjūsam brūmī pāvacanāñjasam.

Subscription : *Kaccāyanadhātumañjūsā samattā.*

88.

22 leaves, signed with the Sinhalese letters ka—khū ; 8–9 lines ; Sinhalese writing.

*Vuttodaya*, prosodical and metrical work, by *Saṅgharakkhi-tatthera*, followed by a Sinhalese translation and explanation.

## 89.

21 leaves, signed with the Burmese letters ka—kho; 9 lines; Burmese writing. Sakk. 1146=A.D. 1785.

Ṭikâ called *Vacanattajotikâ* on the *Vuttodaya*, by the Thera *Samantapâsâdika*. See Minayeff, in the *Mélanges Asiatiques*, vi. 196. The MS is very incorrect. Begins: namo *etc.* |

natvâ buddhâdiccam pubbam veneyyuppalabodhakam  
vaṇṇayissam samasena Vuttodayaṇ padakkhamam |  
porāṇehi katâ ṭikâ na sâ sabbatthabodhakam  
vacanattañ ca ekattham adhippâyañ ca bhâsato |

## 90 (Turnour).

74 leaves, signed with the Sinhalese letters ka—ñḷ; 8–10 lines; Sinhalese writing. Third part of No. 71.

List of words, Pâli and Sinhalese, called on the covering plate *Akârâdi*. Begins: namo buddhâyai | akko sûryyâyi | akko varagâsayi | amko enamberiyayi.

## III.—HISTORICAL AND MISCELLANEOUS WORKS.

## 91.

118 leaves, signed with the Sinhalese letters ka—ju (there is a repetition of the leaf ju signed with the same letter); 10 lines; Sinhalese writing.

The *Mahāvamsa*. This copy ends, like the Copenhagen MS. (Westerg. Catal. p. 54), in the 90th chapter, but it contains a few verses more. The last verse is :

tattha Uppalavaṇṇassa devarājassa bhāsuram,  
rūpam patitṭhapetvāna mahāpūjam pavattayi.

## 92 (Turnour Collection).

85 leaves, signed with the Sinhalese letters ka—cu; each page is divided into three columns; 7 lines; Sinhalese writing.

*The same work.* The MS. ends in the 42nd chapter; the last verse is :

Mahāmahindatheramhi taṃ ṭhānaṃ samupāgate  
teracchā eva netū ti katikañ ceva kārayī.

## 93 (Turnour Collection).

Two volumes. The first contains 100 leaves, the first 98 being signed ka—chā; the pages are marked with the European numbers 1-195; 9 lines. The last two leaves (ka—kā) contain an index of the chapters. The second volume contains 100 leaves signed chi—dū; the pages are marked with the numbers 196-394; 8-9 lines.

*The same work.* The first volume ends short after the beginning of chapter 58.—Turnour's edition of the *Mahāvamsa* (Ceylon, 1837) is doubtless based on this MS.

For enabling the reader to form an idea of the critical condition of the text, I select one specimen from the original Mahāvamsa, and another from its continuation, giving the text according to No. 91, and subjoining the readings of No. 92 and No. 93.

*From Chapter XXXII. Turnour, p. 193.*

anitthite chattakamme sudhākamme ca cetiye  
 maraṇantikarogena rājā āsi gilānako |  
 Tissaṃ pakkosayitvā so kaniṭṭhaṃ Dīghavāpito  
 thūpe anitthāpehīti abravī |  
 bhātuno dubbalattā so tunnavāyehi kāriya  
 kaṇcukaṃ suddhavattehi tena chādiya cetiyam |  
 cittakārehi kāresi vedikaṃ tattha sādhuṃ  
 pantipunnaghaṭṭānaṃ ca pañcaṅgulakapantikaṃ |  
 chattakārehi kāresi chattaṃ veḷumayaṃ tathā  
 kharapattamaye candasuriyaṃ muddhavediyaṃ | 5  
 lākhākumkumakeh' etaṃ cittaṃ yitvā sucittikaṃ  
 raṃṇo nivedayī thūpe kattabbam niṭṭhitaṃ iti |  
 sivikāya nipajjitvā idhāgantvā mahāpati  
 padakkhiṇaṃ karitvāna sīvika ceva cetiyam |  
 vanditvā dakkhiṇadvāre sayane bhumisanthate  
 sayitvā dakkhiṇapassena so Mahāthūpam uttamaṃ |  
 sayitvā vāmapassena Lohapāsādam uttamaṃ  
 passanto sumano āsi bhikkhusamghapurakkhato |  
 gilānapucchanatthāya āgatehi tato tato  
 channavuti koṭiyo bhikkhu tasmaṃ āsu samāgame 10  
 gaṇasajjhāyaṃ akarum vaggabandhena bhikkhavo  
 Theraputtābhayaṃ theram tatthādisvā mahāpati |  
 atthavisa mahāyuddham yujjhanto aparājaya  
 yo so na paccudāvatto mahāyodho vasi mama |  
 maccuyuddhamhi sampatto disvā maṃṇa parājayaṃ  
 idāni so man topeti thero Therasutābhayo |  
 iti cintiya so thero jānitvā tassa cintitaṃ  
 Karindanadiyā sise vasaṃ Pañjalipabbate |  
 pañcakhīṇāsayaṣataṃ parivārena iddhiyā  
 nabhasāgama rājānaṃ atthāsi parivāriyaṃ |

Readings of No. 92: 1 mārānantikarogena—2 thūpe anitthi-



taṃ kammaṃ niṭṭhāpehīti abhūvī—3 °vatthehi—4 pañcaṅgulikap°—7 mahāpatī. padakkhinam. sivikāyeva—8 bhūmis°—9 āsī—10 bhikkhū. āsum—12 aparājayam—13 sampatte. maññe. maṃ nopeti—14 cintesi. sīse—15 parivāretvāna. parivāriya.

No. 93: 1 mār°—2 thūpe anitṭhitam kammaṃ niṭṭhāpehīti abruvī—3 °vatthehi—4 pantīp°. paṅguṇcalakap°, *corr.*: pañcaṅgulakap.—6 lākhākumkuttakeh', *corr.*: °makeh'—7 sivikāyayeva, *corr.*: °kāyeva—8 bhūmis°—9 pasanto, *corr.*: passanto—10 bhikkhū. āsum—12 aparājayam—13 sampatte. maññe man nopeti. therāsutābhayo—14 cintayi. sīse.—15 parivāriyam, *corr.*: °riya.

*From Chapter XXXVII. Turnour, p. 250.*

(Story of Buddhaghosa.)

bodhimāṇḍasamīpamamhi jāto brāhmaṇamānavo  
 vijjāsippakalāvedī tisu vedesu pārāgo |  
 sammāvimāṇātasamayo sabbavāḍavisārado  
 vādatthī sabbadīpamhi āhiṇḍanto pavādino |  
 vihāram ekam āgamma rattim pāt' amjalimatam  
 parivatteti sampuṇṇapadam suparimaṇḍalam |  
 tattheke Revato nāma mahāthero vijāniya  
 mahāpamāṇo ayam satto dametum vattatīti so |  
 ko nu bhadrabharāvena viravanto ti abravī  
 gadrabhānam rave attham kiñ jānāsīti āha tam | 5  
 aham jāne ti vutto so otāresi sakam matam  
 vuttam vuttam viyākāsi virodham pi ca dassayī |  
 tena hi tvam sakam vādam otārehi ca codito  
 pālimahābhiddhammassa attham assa na so 'dhigā |  
 āha kassetim manto ti buddhamanto ti so 'bravī  
 dehi me tan ti vuttehi gaṇha pabbajja tam iti |  
 mantatthī pabbajitvā so uggaṇhi Piṭakattayam  
 ekāyano ayam maggo iti pacchā tam aggahi |  
 buddhassa viya gambhīraghosattānam viyākarum  
 Buddhaghoso ti ghoso hi buddho viya mahitale | 10  
 tattha Nānodayam nāma katvā pakaraṇa tadā  
 Dhammasaṅgaṇiyo 'kāsi kaṇḍam so Atthasālinam |  
 Parittatṭhakathaṃ ceva kātum ārabhi buddhimā

tam disvâ Revato thero idam vacanam abravî |  
 pâlimattam idhânîtam natthi atthakathâ idha  
 tathâcariyavâdâ ca bhinnarûpâ na vijjare |  
 Sihalaṇḍakathâ suddhâ Mahindena matîmatâ  
 saṅgîttayam âruḷham sammâsambuddhadesitam |  
 Sâriputtâdigîtañ ca kathâmaggam samekkhiya  
 kathâ Sihalahâsâya Sihalesu pavattati | 15  
 tam tattha gantvâ sutvâ tvaṃ Mâgadhânam niruttiyâ  
 parivattehi sâ hoti sabbalokahitâvahâ |  
 evaṃ vutto pasanno so nikkhamitvâ tato imaṃ  
 dîpam âgâ imasseva raṃṇo kâle mahâmati |  
 Mahâvihâram sampatto vihâram sabbasâdhûnam  
 mahâpadhânam gharam gantvâ saṃghapâlassa santikâ |  
 Sihalaṭṭhakatham sutvâ theravâdañ ca sabbaso  
 dhammassâmissa eso va adhippâyo ti nicchiyam |  
 tattha saṃgha samânetvâ kâtum atthakatham mama  
 potthake detha sabbe ti âha vîmaṃsitum satam | 20  
 saṃgho gâthâdvayam tassa dâsi sâvatthiyam tava  
 ettha dassahi tam disvâ sabbe demâ ti potthake |  
 piṭakattayam ettheva saddhim atthakathâya so  
 Visuddhimaggam nâmakâ saṅgahetvâ samâsato |  
 tato saṃgham samûhetvâ sambuddhamatakovidaṃ  
 mahâbodhisamîpamhi so tam vâcetum ârabhi |  
 devatâ tassa nepumñam pakâsetum mahâjane  
 châdesum potthakam so pi dvattikkhattum pi tam akâ |  
 vâcetum tatiye vâre potthake samudâhate  
 potthakadvayam aṃñam pi saṇṭhapesum tahiṃ marû 25  
 vâcayimsu tadâ bhikkhû potthakattayam ekato  
 ganthato atthato vâpi pubbâparavasena vâ |  
 theravâdehi pâḷihi padehi vyañjanehi ca  
 aṃñatattam (*corr.* °thattam) ahû neva potthakesu pi  
 tîsu pî |  
 atha ugghosayî saṃgho tuṭṭhahaṭṭho visesato  
 nissamsayam sa Metteyyo iti vatvâ punappunam |  
 saddhim atthakathâyâ 'dâ potthake Piṭakattaye  
 Ganthâkare vasanto so vihâre dûrasamkare |  
 parivattesi sabbâ pi Sihalaṭṭhakathâ tadâ  
 sabbesam muḷabhâsâya Mâgadhâya niruttiyâ | 30

sattânam sabbabhâsânam sâ ahosi hitâvabhâ  
 theriyâcariyâ sabbe pâlim viya tam aggahum |  
 attakattabbakiccesu gatesu pariniṭṭhitim  
 vanditum so mahâbodhim Jambudîpam upâgamî |  
 bhutvâ vâvisavassâni Mahânâmo mahâmahim  
 katvâ puṇṇâni citrâni yathâkammam upâgamî |

sabbe pete dharanîpathayo (*corr.* °tayo) maccum accetum  
 ante no sakkhimsu pacitasubalâ sâdhusampannabhogâ evam  
 sabbe nidhanavasagâ honti sattâ ti niccam râgam sammâ  
 vinayatu dhane jîvite câpi dhîmâ ||

Readings of No. 92: 1 °mânavo. tîsu—2 vâdatthi jambudî-  
 pamhi—3 parivattesi—5 gadrabhar°. abruvî—6 vutte. osâresi  
 —7 tam, *corr.* tvam. pâli°—8 kasseso. brûvî—10 so sobhi—  
 11 pakaranam. °niyâ. °sâlinim—12 abrûvî—13 pâlim°—  
 14 sîhalatṭh°—15 katâ—17 °matî—18 vihâre sabbasâdhu-  
 nam. °padhânagharam—19 nicchiya—20 samghassamânetvâ.  
 satim—21 gâthadvayam. sâmattthiyam—26 bhikkhu—27 pâ-  
 lîhi. aññatatttham—28 pi—30 mûlabh°—31 pâlim—32 atha  
 katt°. paripariniṭṭhitam—33 dvâv°. mahâmaham. puṇṇâni—  
 34 °nipatayo. sadhane.

No. 93: 1 brâhmanam°. tîsu—2 jambud°. asinḍanto, *corr.*  
 ah°.—3 sampunnap°—5 gadr°. jânâtîti, *corr.* °siti—6 jâne,  
*corr.* jânâmi. Afterwards the reading of the first hand has  
 been restored. osâresi—6 vuttam, *corr.* vuttam vuttam.  
 virodham, *corr.* virodham—7 pâlim°—8 kassetam, *corr.*  
 kasseso. brûvî. ganha. pabbajjam tam, *corr.* °jja tam—10  
 ghose hi, *corr.* ghoso hi—11 pakaranam °niyâ. °sâlinim—  
 12 abruvi—13 pâlim°. âcariyâv° *corr.* °yav°—14 sîhalatṭh°.  
 ârûlham—15 °dîgîtañ ca. katâ sîhalabh°—17 mahâmâtî—  
 18 °sâdhunam. °padhânagharam. santikam, *corr.* °kâ.—19  
 therâvâdañ ca. nicchiyam, *corr.* °ya—20 samghassamânetvâ.  
 satam, *corr.* satim—21 gâthadvayam. sâmattthiyam—22  
 °maggam, *corr.* maggam—23 ârahi, *corr.* °bhi—25 saṇ-  
 ṭhâpesum—26 bhikkhu—27 pâlîhi. aññatattthabahu, *corr.*  
 °mahû. pi—31 pâlim—32 atha k°. pariniṭṭhitim, *corr.* °tam  
 —33 dvâv°. mahâmaham—34 dharanîpathayo, *corr.* °tayo.  
 °sampanna°. dhane, *corr.* sadhane.

## 94 (Turnour Collection).

236 leaves, signed with the Sinhalese letters ka—ṇai; 7 lines; Sinhalese writing.

*Commentary on the Mahāvamsa* (see Turnour's Introduction, p. ii). The conclusion and subscription runs thus:

Yā ettāvātā Mahāvamsatthānusārakusalena Dīghasandase-  
nāpatinā kārāpita-Mahāparivenavāsina Mahānāmo ti garūhi  
gahitanāmadheyyena therena pubbasīhalabhāsītāya Sīha-  
atthakathāya bhāsantaram eva vajjiya atthasāram eva gahetvā  
tantinayānurūpena katassa imassa Saddapadānuvamsassa  
atthavaṇṇanā mayā tam eva sannissitena āradhā pade-  
sissariyadubbutthibhayarogabhayādīvididhaantarāyayuttakāle  
pi anantarāyena niṭṭhānam upagatā sā buddhabuddhasāva-  
kapaccekabuddhādīnaṃ porāṇānaṃ kiccaṃ pubbavamsattha-  
ppakāsanato ayaṃ Vamsatthappakāsinī nāmā ti dhāretabbā  
| . . . . . |

Padyapadānuvamsavaṇṇanā vamsatthappakāsaṇi niṭṭhitā.

sukho buddhānaṃ uppādo sukhā saddhammadesanā

sukhā saṅghassa sāmaggī samaggānaṃ tapo sukho |

siddhir astu | subham astu |

Sambuddhapaṇiḍḍhānā dvisahassasatattike

vasse asītisampatte māsamhi sāvane paṇa |

kālapakkhe tu tatiye divase potthakaṃ ayaṃ

katvāna lekhaṇaṃ Atthadassinā niṭṭhitaṃ kataṃ |

The conclusion sufficiently shows that Turnour was mistaken in stating that this commentary was composed by the author of the Mahāvamsa himself. He was misled probably by the explanation of the first line of the work, where the paraphrase as well as the text speaks in the first person. Excepting such cases, the commentator uses, when speaking of the author, the third person, calling him the ācariya; for instance, in the note inaccurately translated in Turnour's Introduction, p. xxxii, of which I give here the full text:

fol. kha': evaṃ ācariyo paṭhamāya gāthāya ratanattayassa  
katābhimānena vihatantarāyo Mahāvamsaṃ pavakkhāmīti  
paṭiññāṃ katvā idāni yeva *Porāṇasīhalatthakathāmahāvamsa*  
vijjamāne pi kasmā ācariyo imaṃ *Padyapadānuvamsaṃ* akāsi

ti vadeyya tesam tam samkhepam vacanam apacchinditvā Padyapadānuvaṃsassa karaṇe payojanam ca ettha Porāṇa-kaatṭhakathāmahāvamsamhi atisamkhepādayo pi siyā parikkappitā dosā nāma atthi te tato parivajjetvā kathetukāmassa imassa Padyapadānuvaṃsassa attanā karaṇavidhiṃ ca dassento dutiyagāthām āha.

It may be observed further that the commentator not only gives different explanations of many passages, himself doubting which is to be preferred, but also various readings; for instance, p. 13, 6, ed. Turn., after having commented on dhurandhare, he adds: dhurandharā ti katthaci likhitan ti.

Finally, if there could remain any doubt, it would be removed by the comments which the Tīkā gives on Mahāv. p. 21, 5 (fol. ghau):

Dhammarucikā ti ime Abhayagirivāsino bhikkhu, Sāgalikā nāma Mahāsenarañño Jetavanavāsino bhikkhū ti daṭṭhabbā | tesam Abhayagirivāsino Lamkāḍipamhi sāsanaṃ patitṭhānā sattarasavassamattādhikesu dvisu vassasatesu atikkantesu Vattagāmanirañño kāle bhagavato āhaccabhāsita-Vinayapiṭakato bandhakaparivāram (read: Khandhakaparivāram) atthantarapāṭhantarakaraṇavasena bhedaṃ katvā theravādato nikkhamma Dhammarucikavādā nāma hutvā tena Vattagāmaninā Abhayagirivihāramhi kārāpīte tattha vasimsu | tato Jetavanavāsino pi ekacattālīsavassamattādhikesu tisu vassasatesu atikkantesu Jetavanavihārapatitṭhānā pubbe eva Dhammarucikavādato nikkhamma Dukkhiṇavihāramhi vasitvā te pi bhagavato āhaccabhāsita-Vinayapiṭakato Ubhatovibhaṅgaṃ gahetvā atthantarapāṭhantarakaraṇavasena tam bhedaṃ katvā Sāgalikavādā nāma hutvā Mahāsenarañño Jetavanamhi vihāre kārīte vepullam gantvā tattha vasimsu | tena vuttam Dhammarucikā Sāgalikā Lamkāḍipamhi bhinnakā ti | tato pana atirekapaññāsamattādhikesu tisu vassasatesu atikkantesu Bhāgineyyadāṭhāpatissa rañño kāle Jetavanavihāramhi Kurundacullakaparivenavāsi Dāṭhāvedhakanāmako ca bhikkhu tatthe[va] Kolambahārakaparivenavāsi Daṭhāvedhanāmako bhikkhu cā ti iti ime dve asappurisacittakā attukamsakaparavaṃsakā ussāpitanikāyantaraladdhikā vihataparalokabbhayadassāvītā vihatadhammasuttikā ca Dhammaruci-

kavādato Ubhatovibhaṅge Sāgalikavādato Khandhakapari-  
vāraṇ ca gahetvā Mahāvihāravāsino paṭiyekkā jātā ti idaṃ  
abhūtatthaparidīpakavacanaṇ ca aññavāđantarapaṭisaṃyut-  
tavacanaṇ ca attānaṃ pāṭhabbyākhyānantarāgataṃ katvā  
likhitvā ṭhapesuṃ.

The commentary, generally, concisely follows the single words of the text ; sometimes it inserts historical excursuses, some of which Turnour has translated in his Introduction to the Mahāvamsa. The interest which these passages deserve will justify me, I hope, in repeating here the Pāli text of two of the excursuses given in English by Turnour.

f. ghrī'—ghrī (Turnour, p. xxxvii) : ayaṃ pana Susunāgo  
nāma amacco kassa putto kena posito ti | Vesāliyaṃ hi añña-  
tarassa Licchavirañño putto | tassāyaṃ evaṃ ekāya nagaraso-  
bhiniyā kucchisimṃ gahitapaṭisandhiko aññatarena amacca-  
puttena posito ti *Uttaravihāravāsinaṃ atṭhakathāyaṃ vuttaṃ*  
evaṃ sati pi mayaṃ samayavirodhabhāvattā tass' uppattisaṃ-  
khepamattaṃ dassayissāma | kathaṃ | ekasimṃ hē samaye  
kira Licchavirājāno sannipatitvā na ambhakaṃ nagaraṃ  
ṭhānappattāya nagarasobhinikāya virahitaṃ sobhatīti (comp.  
Mahāvagga, viii. 1, 2) evaṃ maññitvā aññatarasamānajaṭi-  
kaṃ mātugāmaṃ tasmimṃ ṭhānantare ṭhapesuṃ | tesam añña-  
taro rājā taṃ gahetvā attano gehaṃ ānetvā sattāhaṃ attano  
gehe yeva vasāpetvā tasmimṃ gahitagabbho vissajjesi | sā  
attano gehaṃ gantvā paripuṇṇagabbho vijāyanti maṃsapesiṃ  
vijāyitvā kin ti pucchitvā maṃsapesīti vutte domanassappattā  
lajjabhayaṃ pi upaddutāya ukkhaliyā pakkhipitvā aññena  
pidahanena supihitaṃ katvā dhātiyā datvā paccūsakāle yeva  
saṃkhārattṭhāne ṭhapāpesi | tasmimṃ tāya ṭhapitamatte yeva  
taṃ nagarapariggāhiko eko nāgarājā disvā attano bhogehi  
parikkhipitvā upari mahantaṃ phaṇaṃ katvā dissamāna-  
rūpeneva ṭhatvā attānaṃ disvā sannipatitesu mahājanesu  
sū sū ti saddhaṃ katvā antaradhāyi | atha kho taṃ ṭhānaṃ  
upagatajano taṃ disvā vivaritvā pariṇatamaṃsapesijaṃ saṃ-  
pannalakkhaṇaṃ dhaññavatiputtapaṭilābhaṃ addasa disvān'  
assa sañjātapemo ahoṣīti | tattheke amaccuputto tasmimṃ  
sañjātapemo taṃ gharaṃ netvā paṭijagganto nāmagahana-  
divase amunā sū sū ti katasaddena nāgarañño rakkhittā

Susunāgo ti nāmam akāsi | so tato paṭṭhāya evaṃ tena posi-  
yamāno anukkamena viññubhāvaṃ patvā ācārasampannataro  
nāgarehi sādhusundarataro 'tīva sammato ahosi | tasmā tassa  
Nāgadāsakassa rañño kujjhitvā | tehi nāgarehi katābhisekā  
Susunāgo nāma rājā ti pākataḥ ahosi |

f. ghau'—ghaḥ (Turnour, p. xxxviii) : Kālāsokassa puttā  
tū (p. 21, 7 Turn.) tiādim āha | . . . . Kālāsokassa atraja-  
puttā dasa bhātukā ahesun ti attho | tesam pana nāmam  
*Atṭhakathāya* vuttam | nava Nandā tato āsun ti tato dasa  
bhātunam antarā samānam eva nāmakā Nandanāma nava  
rājāno ahesun ti attho | tesam hi jetṭho pana aññatakulassa  
putto ti ca paccantavāsiko ti ca tesam navannaṃ uppattik-  
kamañ ca *Uttaravihāratṭhakathāyaṃ* vuttam | mayam pi sam-  
khepena tesam uppattimattam samayāvirodhamattā kathey-  
yāma | pubbe kira Kālāsokaputtānaṃ rajje yeva paccanti-  
vāsiko eko mahācoro uppajjitvā laddhapakkho raṭṭham  
vilumpamāno vicarati | tassa manussā pane gāmaghātakam-  
maṃ karontā yaṃ gāmaṃ vilumpanti bhaṇḍaṃ tasmim  
gāme manussehi gāhāpetvā Malayam netvā bhaṇḍaṃ gahetvā  
manusse ca vissajjenti | ath' ekadivasam te corā evaṃ karontā  
ekaṃ nibbitikaṃ thāmajavasampannaṃ yodhasadisam purisaṃ  
gahetvā tena saddhim gāhāpetvā Malayam nenti | so tehi  
niyamāno te kiṃ vo kammaṃ karontā vicarathā ti pucchitvā  
tehi bho dāsa purisa na mayam aññaṃ pi kasigorakkhādi-  
kammaṃ karoma iminā va nīhārena gāmaghātakādīni katvā  
dhanam ca dhaññaṃ ca uppādetvā macchamaṃsasurāpānādīni  
paṭiyādetvā khādantā sukhena jīvitavuttiṃ karomā ti vutte  
sādhu vata ayam eva tesam jīvitavutti aham pi teh'eva saddhim  
eva eva jīvitam kappeyyāmīti cintetvā puna āha aham pi  
tumbhākaṃ santike vasitvā tumbhākaṃ sahāyo bhavissāmīti  
tumhe mam pi gahetvā vicarathā ti | te sādhu ti tam gahetvā  
attānaṃ santike vasāpesum | ath' ekadivasam te corā gāmaghā-  
tākammaṃ karontā ekaṃ āvudbahatthasurapurisehi sampan-  
naṃ paccantagāmaṃ pavisimsu | tesu pavitṭhamattesu gāma-  
vāsino utṭhāya te majjhe katvā gāmaṇim gahetvā asinā  
paritvā jīvitakkhayaṃ pāpesum | corā pana yena vātena vā  
palāyitvā Malayam gantvā tattha sannipatitvā tassa mata-  
bhāvaṃ jānitvā tasmim vinnatṭhe ambhākaṃ parihānibhāvo

paññāyissati tam hi vinā amhehi ito paṭṭhāya gāmaghātādi-  
kammakaraṇaṃ nāma kassa bhāro idha vasitum pi na sakkā  
evam no nānābhāvo vinābhāvo paññāyissatīti rodamaṇā nisī-  
dīmsu | amu esa puriso te upasaṃkamitvā kasmā rodathā ti  
pucchitvā tehi no gāmaghātākammakaraṇakāle pavesanikkha-  
maṇāya purecārikasūrapurisassa abhāvakaraṇena rodamaṇā ti  
vutte tena bho tumhe mā rodatha so yeva kammaṃ kātum  
sakkoti na añño aham eva tam kammaṃ kātum sakkhissāmīti  
itho paṭṭhāya mā cintayitthā tiādim āha | te tassa vacanena  
assāsajātā sādhu ti tam purisaṃ tasmi gāmanitṭhāne ṭhape-  
sum | so tato paṭṭhāya aham Nando nāmā ti attano nāmaṃ  
sāvetvā tehi saddhiṃ purimanayeneva raṭṭhaṃ vilumpamaṇo  
vicaranto attano sabhātuke ñātivagge ca sannipātāpetvā tehi  
pi laddhapakkho hutvā vicaranto | ath' ekadivasaṃ sapurisaṃ  
sannipātāpetvā aham bho na idaṃ kammaṃ surapurisehi  
kātabbaṃ amhādisānaṃ nānucchavikaṃ hinapurisānaṃ eva  
idaṃ kammaṃ anucchavikaṃ tasmā kiṃ iminā rajjaṃ gan-  
hissāmā ti | te sādhu ti sampatīcchīmsu | so tasmiṃ sampa-  
tīcchite saparivāro yuddhasajjo ekaṃ paccantanagaraṃ gantvā  
rajjaṃ vā detu yuddhaṃ vā ti | te tam sutvā sabbe samā-  
gamma tadanurūpāya mantanāya mantevā samānacchanda  
tena saha mittasatthavaṃ akāmsu | iminā va nayena so  
yebhuyyena Jambudīpavāsino manusse hatthagataṃ katvā  
tato Pāṭaliputtaṃ gantvā tattha rajjaṃ gahetvā raṭṭhaṃ  
anusāsamaṇo na cirasseva kalam akāsi | tato tassa bhātara  
paṭipāṭiyā rajjaṃ anussāsīmsu | te pana sabbe dvāvisati vassāni  
rajjaṃ karīmsū ti | tena vuttaṃ nava Nandā tato āsum | pe |  
rajjaṃ samanussāsiyū ti | pe | tattha kamenevāti vuddha-  
paṭipāṭiyā eva | tesam pana kanitṭho navamo sayam dhanani-  
dahanavittikatāya Dhananando nāma ahosi | so hi paṭiladdhā-  
bhiseko va macchariyābhībhūto dhananidahanakammaṃ eva  
me kātum vaṭṭatīti cintevā tato tato asītikotippamānaṃ dha-  
nasañcayam katvā sayam eva tam gāhapetvā Gaṃgātīraṃ  
gantvā sākāvaraṇena Mahāgaṇṇaṃ pidahāpetvā mātikaṇ  
ca katvā tato udakaṃ aññatthaabhimukhaṃ kārāpetvā anto-  
Gaṇṇāya pāsānatale mahantaṃ āvāṭaṃ kārāpetvā tattha dha-  
naṃ nidahitvā tatopari pāsāṇe santharāpetvā tatopari udaka-  
nivāraṇatthāya vilinaloham okirāpetvā gulapāsāṇe attharā-



petvā puna sodakaṃ vissajjāpetvā tam pakatipāsānataḷaṃ  
 viya jāte udakaṃ vissajjāpesi | puna attano ānāpavattana-  
 tṭhāne cammajaturukkhapāsānapavattāpanakāraṇādīhi dha-  
 nasañcayaṃ kārāpetvā tattheva akāsi | evaṃ katipayavārehi  
 akāsīti vuttaṃ hoti | tena avocumha tesam pana kaniṭṭho  
 navamo sayam dhananidahanavittikattāya Dhananando nāma  
 ahoṣi ti | Moriyānan ti attānaṃ nagaraṃ siriyā eva sañjātaṃ  
 Moriyā ti laddhavo(hā)raṇaṃ khattiyānan ti attho | tehi  
 pana dharamāne yeva bhagavati Viḍuḍḍhabhena upaddutā  
 te pi Sākiyā Himavantam pavisitvā aññataram salilāya sam-  
 pannaṃ ussannapipphalipavanādīhi pādapavanehi upasobhi-  
 taṃ ramaṇiyaṃ bhūmibhāgaṃ disvā tatthā 'bhinivittapema-  
 hadayā tasmim ṭhāne suvibhattaṃ mahāpathadvāraakoṭṭha-  
 kaṃ thirapākāraparikkhitaṃ āramaṃyānādivividharāma-  
 ñeyyasampannaṃ nagaraṃ māpesum | api ca taṃ mayūragi-  
 vasaṃkāsaṃ chadaniṭṭhikapasādapanti koṇcamayūragananā-  
 dehi pūritaṃ ugghositaṃ ca ahoṣi | tena te tassa nagarassa  
 sāmīno Sākiyā ca | tesam puttapaṇṇatā ca sakala-Jambudīpe  
 Moriyā nāmā ti pākātā jātā | tato ppabhūti tesam vaṃso  
 Moriyavaṃso ti vuccati | tena vuttaṃ Moriyānaṃ khatti-  
 yānaṃ vaṃse jātān ti |

### 95 (Turnour Collection).

125 leaves, signed with the Sinhalese letters ka—jo. Sin-  
 halesse writing. The MS. contains three different works:

1. fol. ka—gu (each page is divided into 3 columns; 7 lines).  
 The *Dīpavaṃsa*. This manuscript belongs to the better class,  
 though it is not free from the great deficiencies common to all  
 MSS. of the *Dīpavaṃsa*.

2. fol. gū—cai (8 lines). The *Dāṭṭhavaṃsa*.

3. fol. co—jo (7 lines on an average). At the end of the  
 MS. there is a Burmese subscription, apparently written by a  
 different hand from that in which the work itself is written.  
 It is dated in Sakk. 1136 = A.D. 1775. The *Lalāṭadhātavaṃsa*,  
 prose with a few intermixed verses.

Begins: namo etc. |

sambuddham atulaṃ suddham dhammaṃ saṅghaṃ anu-  
taraṃ  
namassitvā pavakkhāmi Dhātuvamsapakāsakaṃ |  
tikkhattum āgamā nātho Lamkāḍipam manoramam  
sattānam hitam icchanto sāsanaṃ ciraṭṭhitim |

The chapters of the work are : tathāgatassa gamano nāma  
paṭhamo paricchedo (ends f. cha')—tathāgatassa parinibbutā-  
dhikāro n. dutiyo p. (f. chū')—dhātuparamparāgato n. tatiyo  
p. (f. chḷi')—pakinnako n. catuttho p. (f. chām')—dhātuni-  
dhānādhikāro n. pañcamo p. (f. jai).

96 (Turnour Collection).

148 leaves, signed with the Sinhalese letters ka—ñi; 8  
lines; Sinhalese writing.

The *Milindapañha*.

97.

207 leaves, signed with the Sinhalese letters ka—ḍam;  
8–9 lines; Sinhalese writing.

The same work.

I choose as a specimen of these two MSS. the beginning of  
the work, giving the text according to No. 96, and subjoining  
the different readings of No. 97.

namo tassa bhagavato arahato sammāsambuddhassa |  
*Milindo* nāma so rājā *Sāgalāyam* purattame  
upagañchi *Nāgasenaṃ* Gaṅgā va yatha sāgaram |  
āsajja rājā citrakathim<sup>1</sup> ukkādhāram tamonudam  
āpucchi nipuno pañhe<sup>2</sup> ṭhānāthānagate puthu |  
pucchāvissajjanā ceva gambhīratthupanissitā  
hadayaṅgamā kannasukhā<sup>3</sup> abbhutā lomahamsanā |  
Abhidhammavinayogālhā<sup>4</sup> suttajalasamatthitā  
Nāgasenakathā citrā opammehi nayehi ca |  
tattha ñānam panidhāya<sup>5</sup> hāsayitvāna mānasam<sup>6</sup>  
suṇoṭha nipuno (corr. nipuṇe)<sup>7</sup> pañhe kamkhāṭhānavi-  
dālane<sup>8</sup> ti |

taṃ yathānusūyate | atthi *Yonakākam* (corr. °nam)<sup>9</sup> nānā-  
putābhedanam *Sāgalan* nāma nagaram nadīpabbatasohitam  
ramanīyabhūmippadesabbhāgam<sup>10</sup> āramuyyānopavanatalāka-

pokkharanīsaṃpannaṃ nadīpabbatavanarāmaṇeyyakam<sup>11</sup> sutavantanimittaṃ nihatapaccattikapaccāmittam<sup>12</sup> anupapīlitaṃ<sup>13</sup> vividhavicitradaḥham<sup>14</sup> attālakottakam<sup>15</sup> varapavara-gopuroraṇaṃ gambhīraparikhapaṇḍarapākāraparikkhittante-puraṃ suvivhattavithi(*corr.* vīthi-)caccaracatukkasiṃghāṭakam<sup>16</sup> suppasāritānekaavidhavarabhaṇḍaparipūritantarāpa-naṃ vividhadānaggasatasamupasaḥhitam<sup>17</sup> Himagirisikhara-saṃkāsavarabhavanasaṭasaḥassi(*corr.* °ssa-) patimaṇḍitam<sup>18</sup> gajahayarathapanti(*corr.* patti-)saṃā-kulam<sup>19</sup> abhirūpanara-nāriganānucaritaṃ ākiṇṇajanamanussaṃ puthukhattiyabrāhmaṇavessasuddham(*corr.* °ddam)<sup>20</sup> vividhasamanabrāhmaṇā-sabhajanasaṃghāṭitam<sup>21</sup> bahuvividhavijjāvantanaṇavīranisevi-taṃ kāsikakoṭumbarakādīnānāvidhavatthāpanasaṃpannaṃ<sup>22</sup> suppasāritarucirabahu-(*added*: vidha) pupphagandhagandhā-panagandhagandhitam<sup>23</sup> āsiṃsanīyyabahuratta-(*corr.* °tana) paripūritaṃ<sup>24</sup> disāṃmukhasuppasāritāpanasiṃgārīvāri-(*corr.* °ni)jaganānucaritaṃ<sup>25</sup> kabāpanarajatasuvaṇṇakaṃsapathhara-paripuraṃ<sup>26</sup> pajjotamaṇanidhiniketam pahutadhanadhaṇṇā-vitthūpakaraṇaṃ<sup>27</sup> paripunṇakosaḥkottāghāraṃ bahuvaṇṇapā-naṃ<sup>28</sup> bahuvividhakhajjabhojjaleyyapeyyasāyaṇīyya<sup>29</sup> Uttara-kurusamkāsam<sup>30</sup> saṃpannasassaṃ Ālakamandā<sup>31</sup> viya deva-puraṃ |

*Various readings of No. 97*: 1) °kathī, 2) pañho, 3) kaṇṇa-sukhā, 4) °gāṭhā, 5) paṇidhāya, 6) mānasam, 7) nipuṇe, 8) °ṭhānavidhālane, 9) yonaṃ, *corr.* yonakānaṃ, 10) bhitaṃ ramaṇīyyam(*corr.* °yya°) bhumi°, 11) °vaṇarāmaṇeyyakam, 12) °paccatthika°, 13) anuppilītaṃ, 14) °vicitrādaḥham, 15) °kottāhakam, 16) °vīthivaccara°, 17) °saṃūpas°, 18) bha-vaṇasaṭasaḥassa°, 19) pantis°, 20) °suddam, 21) °samaṇa-brāhmaṇasaḥbhājanasaṃghāṭitam, 22) °vatthāpanasaṃpannaṃ, 23) °bahuvividhapuppha°, 24) °nīyabahuratana°, 25) °siṃgā-ravāṇija°, 26) °paripūraṃ, 27) pahūtadhanadhaṇṇāvittūpa-karaṇaṃ, 28) bavhannaṇapānaṃ, 29) °sāyaṇīyam, 30) °saṃ-khāsam, 31) ālak°.

98.

Burmese MS., see Catal. of Burmese MSS., No. 3457.

*Kalyāṇī kyom cā.* Pāli and Burmese. For the history and contents of this work see the Burmese Catalogue.

The Pâli introduction runs thus: namo, *etc.*

nâtham natvâna nâthassa kassam sâsanavuddhiyâ  
Kalyâṇisimây' uppattibhûtapâṭhassa nissayam |  
Dhammacetyâbhidhâna Râmâdhipatinâminâ  
rañâ Râmañadese hi Kalyâṇinâmikam simam |  
âcariye sammanetvâ tâya uppattikâraṇam  
ñâtum sîlâpattakesu <sup>1</sup> thapitam likkhiya 'kkharam |  
tato pi nihato gandho aparâcariyehi so <sup>2</sup> |  
na uggaḷitakkharattâ <sup>3</sup> sudujjânattato mayâ  
sodhetum nussahattâ pi thapito cîrassam 'dhunâ |  
paramparagottâvâsanâbhinikkhaṇagâminâ  
ñâtakupâsakeneva tumhâdisehy adipane |  
gandhasâravijjantehi satti satti <sup>4</sup> sujânitum  
pacchimâjanatâ kivaṇ ityâdinâbhiyâcito |  
sâsanassopakârâya Mrammabhâsâya jânitum  
visodhetvâ yathâsattim racissam tassa nissayam |  
yuttâyuttam vicintetvâ ayuttam tam susodhiya  
yuttam thânam dhârayantu mânadosavivajjitâ |

## 99.

Burmese MS., see Catal. of the Burmese MSS., No. 3421.

The *Dhammasat* (Manusâradhammasattha), Pâli with Burmese paraphrase. An accurate account of this code has been given by Sangermano (Descr. of the Burmese Empire, pp. 172-221).

This Nissaya begins: <sup>5</sup> namo, *etc.*

Manumanosâram vande dasabbalam amaṇḍite (âmaṇḍite, B.)  
paṭhavîyâ paṭicchanne vassantam 'malakam viyam (amalakam viya passantam, B.) |  
lokîyuttarasaddhammam Nerucakkavalâdikam  
dhammañ cassa supûjeyyam puñ(ñ)akhetam gaṇam api |  
Manusâradhammasatt(h)am kâlantarena sabbaso  
paramparalikkhitena pamâdasahitam yato |

<sup>1</sup> °paṭtakesu, the text repeated with the Burmese version.

<sup>2</sup> yo.

<sup>3</sup> nathagg°.

<sup>4</sup> sakkhissati.

<sup>5</sup> I design by B. the readings of the text repeated together with the Burmese version.

tasmâ atthañ ca tandiyaṃ (tandīyañ ca, B.) visodhento  
 mahaṃ dāni  
 akkhadassānam atthāya bālānaṃ suṭhu dīpissam |  
 karuṇāya 'ssa codite buddhesi 'nena bhātunā  
 sagāraṃ 'bhiyācito porāṇakam matam niya (matam  
 andhiya, B.) |

The text then begins after this preface :

sajjanāsajjanāsevaṃ narānarābhivuddhikam  
 pāraṅgam 'pāraṅgam netam viraṃ viraṃ 'bhivandiya |  
 dhammasattam vicāremi vicittanayamaṇḍitam  
 bahusattakalokānam catvāgativimuccitam |

100.

Another very incorrect copy of the same work, see Catal. of the Burmese MSS., No. 3454.

101.

Burmese MS., see Catal. of the Burmese MSS., No. 3439.  
 The *Dhammasat*, Pāli text with another Burmese version.

102.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 1.  
 The *Lokanīti*, collection of rules and proverbs for life and society ; Pāli and Burmese. Begins :

lokanīdhi pavakkhāmi nānāsattasamuddhitam  
 māgateneva saṅkhepaṃ vanditvā ratanattayaṃ |

103.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 2.  
 The *Rājanīti*, similar collection of rules for royal government ; Pāli and Burmese. Begins :

saddhā bhavantu jīnasakkā varābhivuddhiyo |  
 rājanītisattam rañño dhammatthasukhasāadhanam  
 vuccate buddhivuddhattham pararatṭhavimaddane |

104.

23 leaves ; the first 22 leaves are signed with the Burmese letters pa—phau ; the last leaf, which, like the preceding one,

is much damaged, has lost its signature. 9 lines. Burmese writing.

Fragment of the *Visuddhimagga*. The outside leaves at the beginning and the end contain the signature *ekādasa-vagga*, but neither beginning nor end are coincident with any division of the work.

The fragment begins : *lātu-(ku ?)saṃ kammaṃ avisesena samuddayasaccan ti saccavibhaṅge vuttaṃ | tasmā avijjā-paccayā saṅkharā ti avijjāsayasāṅkharaṃ dutiyasaccappabhavaṃ etc.*

105.

Third and fourth part of the MS. No. 18 ; see also Catalogue of the Burmese MSS., No. 3442.

1. Fol. ka—khe (the letter khû is put twice) ; 20 leaves ; 8 lines. Sakk. 1190.

The *Khuddasikkhā*, metrical work about the duties of the priesthood. Begins : *namo etc.*

ādito upasampannasikkhitabbam samâtikam  
*Khuddasikkham* pavakkhâmi vanditvâ ratanattḥayam |  
 pārâjikâ ca cattâro garukâ nava cîvaram  
 rajanâni ca patto ca tâlakâ (thâlakâ, the Nissaya) ca pavâ-  
 vaṇâ |  
 kâlikâ ca paṭiggaho mamsesu ca akappiyam  
 nisaggiyâni pâcitti samaṇatappâ ca bhûmiyo (samakap-  
 pîya bhummiyo ca, the Nissaya) | *etc.*

The end, containing the author's name, runs thus :

mahato kittisaddassa yassa lokavicârino  
 parissamo na sambhoti mâtulasseva niccayo (niccaso the  
 MS. of the Nissaya) |  
 tena *Dhammasirikena* Tambapaṇṇiyaketunâ  
 therena rajitâ dhammavinayaññupasaṃsitâ |  
 etthâvatâ 'yam niṭṭhânam *Khuddasikkhâ* upâkatâ  
 pañcamattehi gâthânam satehi parimâṇato ti |

2. Fol. ka—ṭam ; 131 leaves ; 8 lines. - Sakk. 1190.

The *Khuddasikkhâ*, text with single explanatory remarks in Pâli and a Burmese Nissaya. The introduction makes it

highly probable that the author of this Nissaya is identical with that of the Vibhaṅganissaya (see No. 47). He says:

viñātu 'ttho hi sakkā naṃ sante pi pubbanissaye  
sukhena mādamāñenahi bhikkhunā 'haṃ bhiyācīto |  
racissa Pañāmañjūnā sikkhākāmena nissayaṃ  
nāṭisāṅkhepavittthāraṃ navaṃ pītivivaḍḍhanaṃ |

The subscription containing this author's name shows that he is the same who composed the Burmese version of the Aṭṭhasālinī (No. 45). I give the complete text as far as in No. 45.

Kusannāmassa nagraṣṣa purattimāpadesake  
sāsanāruḷabhūtassa aḍḍhayojanapamāṇake |  
Nerañtivhayagāmassa pacchimam īsanissite  
uttarasmi disābhāge thāne pañcadhanusake |  
gamanāgamaṇasampanna Mañiratananāmake  
alaye puñanippatte santāsane tibhummike |  
bahuggahaṇavācakena atigambhīyabuddhinā  
ādimh' ānisaṣaddena (*sic*, *ariyasaddena* the repetition  
with the Burmese version) Alaṅkāro tināminā |  
mahātherena yuttana na āhāpetvāna sabbaso  
sāvakānaṃ vācanaṃ ca antarā antarakkhake |  
sāmpaso dvīsaḥassaṃ ca dvīsatam jinaśāsane  
tesathivavassa (vessa?) katato (vassagaṇato, the repetition)  
racito nissaro sayam |  
navabhū Khuddhasikkhāya muṇisaśānabuddhiyā |

## 106.

Third part of the MS. No. 19; see also Catalogue of the Burmese MSS., No. 3524. 61 leaves, signed with the Burmese letters gho—jho. 8 lines. Second part (tvai) of another copy of the preceding work. The whole copy was probably composed of three parts.

## 107.

Burmese MS., see Catalogue of Burmese MSS., No. 3498. Sakk. 1127=A.D. 1766.

*Pañcaśī aṭṭhasī achum aprat*, a moral work chiefly about the duties of householders. Pāli, with a Burmese version or paraphrase. An accurate account of the contents is given in the Burmese Catalogue, l.l.

The work begins : *namo etc.*

jitajeyyam varam buddham tilokaggavinâyakam  
natvâ gâhipaṭipadam vakkh' uddhari tato tato |

atthânattham maṇati jânâtîti manusso | gahaṭṭhasīlam  
nâma pañcaṅgasīlam aṭhaṅgasīlam dasaṅgasīlaṇ ca terasa  
dhûtaṅgesu ekâsanikaṅgapattapiṇḍikaṅgavasena dve dhû-  
taṅgâni ca | imâni sīlâni gahaṭṭhânam vattanti.

108.

151 leaves, the first 150 signed with the Sinhalese letters  
ka—ñri (the same leaf has the two signatures ke and  
kai), the last leaf containing an index to the whole work.  
8—9 lines ; Sinhalese writing.

The *Sârasaṅgaha*. Begins : *namo etc.*

mahâkârunikam nâtham dhamman tena sudesitam  
natvâna ariyasamghaṇ ca dakkhiṇeyyam niraṅgaṇam |  
dassayissam samâsena pavaram Sârasaṅgaham  
samâharitvâ vividham nayam sotasukhâvahan ti |

Conclusion :

Dakkhiṇârâmapatino Piṭakattayadhârino  
*Buddhappiyavhayatherassa* yo sissân' antimo yati |  
tena *Siddhatthanâmena* dhîmatâ suciyuttinâ  
therena likhito eso vicitto Sârasaṅgaho |

The work is a short encyclopædia of Buddhist theology  
and cosmology. It is divided into the following chapters :  
buddhânam abhinâhakathâ (ends f. kî)—tathâgatassa accha-  
riyakathâ (f. kâm')—pañcaantaradhânakathâ (f. khu')—mu-  
nino cakkavattino ca cetiyakathâ (f. khû')—sammajjaniyâ-  
phalaṅgahanayo (f. khri')—dhamme acchariyakathâ (f.  
kho')—saṅghe acchariyakathâ (f. gû')—niddâvibhâvanam (f.  
gri')—supinavibhâvanam (f. gli')—ratanadvayasantakapari-  
vattanakathâ (f. gli)—saraṇagamanassa bhedaṅgahanayo  
(f. ge')—sīlānam pabbhedaṅgahanayo (f. ghi)—kammaṭṭhâ-  
naṅgahanayo (f. gho)—nibbānassa vibhāvanam (f. ghau)—  
ratanattaye agāravavibhāvanakathâ (f. ghau')—janakādi-  
kammaṭṭhānaṅgahanayo (f. ñu)—ānantariyakammavibhā-  
vanam (f. ñri')—micchādittivibhāvanam (f. ñli')—ariyūpavā-  
davibhāvananayo (f. ñlī')—kuhakādīnaṇ ca kathāsaṅgahanayo



(f. ne')—maccherakathâ (f. nai')—tividhaggivibhâvanakathâ (f. nâm')—dânâdipuññasāṅghanayo (f. cū)—sattānaṃ āhārabhedanayasāṅgaho (f. cī')—yonivibhāvananayasāṅgaho (f. cha)—pumitthiparivattanakathâ (f. chi)—yuvatīnaṃ sarūpavibhāvanam (f. chu)—paṇḍakānaṃ vibhāvanam (f. chu')—nāgānaṃ vibhāvanakathâ (f. chri)—supaṇṇānaṃ vibhāvanakathâ (f. chri')—petānaṃ vibhāvanam (f. chli)—asurānaṃ vibhāvanam (f. chli)—devatānaṃ vibhāvanam (f. chli')—mahivaḍḍhanakathâ (f. che')—mahicalanakathâ (f. chau')—vuṭṭhivatādinam sāṅghanayo (f. ja)—pakiṇṇakakathâ (f. je')—iddhividhādisāṅghanayo (f. jhu')—lokasaṇṭhānakathâ (f. ñri').

109 (Turnour Collection).

73 leaves, signed with the Sinhalese letters ka—ṇṇī (the first leaf containing an index of the chapters has no signature); 10–9 lines; Sinhalese writing.

The *Lokadīpasāra*. A collection of chapters on different subjects arranged according to a cosmological schema. The introduction begins:

seṭṭham seṭṭhadadam buddham loke lokagganāyakam lokabandham mahāvīram lokanātham namāmi 'ham.

Subscription: Siriratanapurābhiddhāne uttamanagare setakuñjarādhipatibhūtaṃ mahārañño mātubhūtaṃ Susaddhāya mahādeviyā kārīte ti | punapaṭalachādite soṇṇamayamahāvihāre vasantena silācārādisampannena Tipiṭakapariyattidharena saddhābuddhiviriyapatimaṇḍitena Sīhalādīpe araṇṇāvāsīnaṃ pasatthamahātherānaṃ vamsālankārabhūtena Medhamkaramahātherākkyappatitena *Samgharañña* karato 'yam Lokappadīpakasāro ti | — — Lokappadīpakasārapakaraṇam *Mahāsamgharājena* Dayarājassa garuṇā racitaṃ samattan ti.

The chapters, as given in the index, are:

I. saṅkhāralokaniddeso. II. nirayagatiniddeso. III. pe-tagatiniddeso (comprehends: sāmāññadukkhavaṇṇanā—tirokuḍḍasuttam—mahādevavatthum—pāsānapetavatthum—pāsānatthambhapetavatthum—kasipetavatthum—adḍhataṇḍulapetav.—patākapa.). IV. tiracchānagatiniddeso. V. manussagatiniddeso<sup>1</sup> (comprehends: thūpārabbhakathā—thūpakara-

<sup>1</sup> This chapter contains almost entirely extracts from the Mahāvamsa. The story of the Māgadha kings and the former kings of Ceylon is given very shortly; the account of Duṭṭhagāmani's works is almost identical with the Mahāvamsa.

ṇakathā — mahādhātunidhānakathā — Abhayaduṭṭhagāmanirañño Tusitadevalokagamanam — Asokamāliniyā uppattikathā — Sāliṛājakumārassa uppattikathā — bhatikammakaraṇakathā). VI. sattalokaniddeso (comprehends: aṭṭhakkaṇaparidīpanakathā — kāmāvacaradevānam uppattikathā). VII. okāsala-niddeso. VIII. paṇṇakanayasāraniddeso.

## 110.

Burmese MS., see Catal. of the Burmese MSS., No. 3495, 1.

*Ratanamālā che kyam*, a medical work; Pāli text with Burmese Nissaya. The MS. is very incorrect. The Pāli introduction begins:<sup>1</sup> namo tassa *etc.*

sampannā puṇaamitaṃ piyajakhilajanam (piyadh° B.)  
buddha(m) trelokasaranam ārabbhā 'dha pranamyam  
(idha atthayojanam B.) |  
jararogā yadi bhavā tato nikkhitum  
ratanamālācariyo osathā (°tham B.) gāyāgāyati |

## 111 (Turnour Collection).

Miscellaneous Pāli and Sinhalese MS., written in Sinhalese characters. I here omit the parts which are merely Sinhalese.

No. 2. 3 leaves (ka—ki); 8–7 lines. The last page contains the title: Asgiri Wihāre Indavallugoda Unnānsē wisin amutuwen tanāpu asṭakayayi. 8 verses in honour of “Jorjji Tarnnarū” (George Turnour); Pāli with Sinhalese version.

No. 3. 4 leaves (ka—kī); 7–8 lines. Similar 8 verses, Pāli with Sinhalese version.

No. 5. 1 leaf; 8 lines (only the first page is written). 8 verses in honour of Buddha.

No. 6. 2 leaves (ka—kā); 8 lines. Title: Asgiri Wihāre Miyanamaḍe Unnānsē wisin amutuwen tanāpu asṭakayayi. Contents similar to No. 2.

No. 7. 4 leaves without signature; 7–8 lines. 7 verses in honour of Buddha, Pāli with Sinhalese version.

No. 9. 5 leaves (kha—khu); 7–9 lines. Beginning of the *Mahāparinibbānasutta*, Pāli text with Sinhalese version. The

<sup>1</sup> The readings marked with the letter B. are those of the text as repeated in sections in the Burmese version.

text ends with the words : Vajjīṇaṃ pāṭikamkhā no parihāṇī ti (end of p. 3 in Childers's edition).

No. 10. 1 leaf containing 3 verses in honour of Turnour.

No. 11. 1 leaf containing statements about the bringing over of the Bodhi-tree from India to Ceylon.

No. 12. Another leaf treating of the same subject.

No. 13. One leaf containing Pāli and Sinhalese notes on the words saddhammaṃ antaradhāpentī.

No. 15. One leaf containing an extract from the Aṅuttaraṭṭhakathā (dukanipātavaṇṇanā) about the places where Buddha sojourned during the rainy season.

No. 17. 4 leaves ; 8-7 lines. 8 verses in honour of Turnour, Pāli with Sinhalese version.

No. 18. 10 leaves, signed with the Sinhalese letters gu—gau ; 7-8 lines.

Beginning of an account of six hair relics of Buddha given by him to six Theras ; the little treatise is called in the introductory stanza *Thūpavaṃsa*. Begins : namo etc.

buddhañ ca dhammañ ca gaṇaṃ namitvā aggamaṃ visuddham janapumūkhettaṃ

chakesadhātūnañ ca *Thūpavaṃsaṃ* vakkhāma' aham sāsa—  
navaḍḍhanāya |

ekasmiṃ kira samaye amhākaṃ bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe tatrāpi kho bhagavā catunnaṃ parisānaṃ dhammaṃ desesi ādikalyāṇaṃ majjhe kalyāṇaṃ pariyośanakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipunṇaṃ. tena kho pana samayena Anuruddho Sobhito Padumuttaro Guṇasāgaro Ñāṇapaṇḍito Revato ti cha khīṇāsavā eka—  
cchandā hutvā yena bhagavā ten' upasaṃkamimsu etc.

The fragment ends : Revatattherassa batthato anūpamaṃ kesadhātuṃ sampatiçchitvā gandhodakanūnāpetvā suvaṇṇa—  
rajatamayehi pupphehi dīpehi ca dhātu khamāpetvā caṅgo—  
take ṭhapesuṃ taṃ khaṇaṃ ñeva hetthāvuttappakārāni paṭha—  
vikampanāḍini acchariyāni pāturaheṣuṃ dasa saḥassa ca.

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